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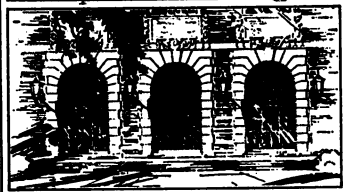
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A
GRAMMAR
OF THE
PERSIAN LANGUAGE;

COMPRISING A PORTION OF
THE ELEMENTS OF
ARABIC INFLEXION;
TOGETHER WITH
SOME OBSERVATIONS ON THE STRUCTURE OF EITHER
LANGUAGE, CONSIDERED WITH REFERENCE
TO THE PRINCIPLES OF
GENERAL GRAMMAR.
IN TWO VOLUMES.

VOLUME FIRST.

By M. LUMSDEN, L. L. D.
PROFESSOR OF ARABIC AND PERSIAN IN THE COLLEGE OF
FORT WILLIAM IN BENGAL.

خَيْرُ الْكَلَامِ مَا قُلَّ وَدَلَّ

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P R E F A C E.

THE Public have been long in possession of several Persian Grammars, among the number of which, that written by **SIR WILLIAM JONES** has obtained the greatest share of celebrity. The Work of **SIR WILLIAM JONES** was composed in England about forty years ago, in the very infancy of our progress in the study of the language and literature of Persia; and whatever merits or defects may be imputed to his popular performance, it must be admitted to have extended, in a very eminent degree, the number of the European votaries to that department of Oriental study.

How it contributed to produce this effect, it is not necessary to enquire here. My opinion of its execution is by no means favorable, but I respect the memory of **SIR WILLIAM JONES**, and am entirely disposed to admit that the obvious, and perhaps at that time insuperable difficulties with which he had to contend, are more than sufficient to account for his failure, if indeed he can be said to have failed in a work which has been always distinguished by the public favor, (conceded perhaps to the poetical talents and taste of the author,) though not at all remarkable, in my judgment, for the essential merit of instructive excellence.

THE Work of **SIR WILLIAM JONES** was followed, after an interval of many years, by the publication of Mr. **GLADWIN'S PERSIAN MOONSHEE**;

MOONSHEE; a performance in which, for the first time, some of the elements of Arabic Inflection were selected and arranged for the useful purpose of facilitating the study of the Persian Language. Notwithstanding the merit of that and other performances of the same author, for whose labors I am happy in this opportunity of professing my esteem; an opinion continued to prevail in the minds of many Oriental scholars, that much yet remained to be done for the elucidation of the principles of Persian Grammar. Admitting the accuracy of that opinion, the acknowledged importance of the Persian Language demanded an attempt to supply the deficiency; and if such an attempt were admitted to be necessary, its execution could be nowhere so reasonably expected as from some of the members of the **COLLEGE OF FORT WILLIAM**.

I **HAPPENED** to be the only member of the Arabic and Persian departments of the College, who had leisure from other pursuits to devote to the compilation of a Persian Grammar; but though the task was deemed to be of easy accomplishment by those who had little knowledge of the subject, I was well aware of its many difficulties, and ignorant only of the means by which those difficulties have, as I trust, been since overcome. I would therefore have willingly conceded to the superior knowledge and talents of others, the merit and labor of a Work to which I was prompted by no impulse of inclination whatever; but as it was imposed by a sense of public duty, so it has been conducted throughout, I will venture to say, with an industry of research everywhere equal to the occasion of its exertion, and often rewarded with no ordinary success.

At the period of the commencement of this work, the Persian Language appeared to me in the light of a puzzle, inexplicable, so far as I could trust my own judgment, by the Grammatical canons of the East or the West. The terms of Persian Grammar, borrowed

borrowed from the Arabs, had no apparent propriety in their application to another Language constructed on very different principles from that of Arabia; and the received distinctions of European Grammar, however obvious and accurate they may appear to the reader, were little suitable, in my judgment, to a Language essentially distinguished from European Tongues, in the application of many of the PARTS OF SPEECH. In short, I had undertaken to write the Grammar of a Language constructed on principles which I did not understand; and whether I had occasion to speak of a NOUN, a VERB, or a PARTICLE, or of the subordinate species comprised under each of these general terms, I was still compelled to violate the classifications of Europe or Asia, or to discover (a very difficult undertaking!) the means by which they might be reconciled.

For some of our common substantive nouns, as FRIENDSHIP or ENMITY, are assigned by the Arabs to the class of INFINITIVES; and others, such as a FRIEND or a FOE, are assigned to the class of ADJECTIVE NOUNS. The substantive verbs are supposed to perform the office of particles, and there are two particles in the Persian Language, that can be translated only by substantive verbs. It was obvious therefore, *first*, that the nature of the PARTS OF SPEECH had been mistaken by the writers of Europe or Asia; or, *secondly*, that the difference between them, admitting both parties to have reasoned accurately on the materials before them, must be imputed to some essential distinction in the structure of the Languages of which they had occasion to treat.

IN either case, I was involved in difficulties very unusual to those who undertake to elucidate the elementary principles of a Foreign Language; and those difficulties have often compelled me (at whatever hazard of incurring the censure of temerity,) to tread the intricate mazes of general Grammar, and to oppose to the high authority of European writers, sometimes the dictates of my own feeble judgment, but more frequently the authority
(equally

(equally high in my estimation) of the best writers on Arabic Grammar, a class of men from whose admirable Works I am well convinced that we have much to learn on all that relates to the mechanism and general principles of Speech. In the adoption of this plan, I am earnestly desirous to guard against the charge of implied presumption, and will therefore offer a few observations in evidence of the necessity by which it was imposed.

THE general principles of every Language are practically known, with more or less accuracy, to every member of the community by which it is spoken; and the man who has never heard of the Grammatical terms by which we designate our nouns, our verbs, and our particles, will yet manifest his sense of the distinction between them, in every sentence which he has occasion to utter. The most essential purpose of Language, that of expressing intelligible sentiments, is therefore the common acquirement of all mankind; and this acquirement, in its most imperfect state, unquestionably implies the possession of no inconsiderable skill in the practical application of the PARTS OF SPEECH.

THE conversation of the vulgar is, however, the only standard of reference which is open to the resources of an illiterate man; and his Language, formed on that imperfect model, will be necessarily defective in the observance of those nicer proprieties of speech which distinguish the purer Language of written composition. But such is the simple structure of many Languages, and of none certainly more than our own, that even those nicer proprieties may be often acquired by the mere force of habit, with very little aid from the study of Grammar; and the man who is able to read, and consequently to substitute for the conversation of the vulgar the more perfect standard of written composition, will often write with accuracy and elegance, though his limited knowledge of Grammar extends to the NAMES only, but not to the NATURE of the parts of Speech, which he cannot define though he employs them with skill.

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THE Grammatical knowledge of such a man, so far as it is merely practical, is of the same nature with that of the vulgar. It is the result of habits imperceptibly acquired, and impressed on the mind, not so much by the study of Grammar, as by the principle of imitation; which leads men; independently of all theoretical knowledge, to observe, in practise, the same rules which are commonly observed by those with whom they may happen to associate, or by the superior authority of those writers, whose Works they are accustomed to read and admire. Accordingly, the English Language has been often, I think, mastered in practise with little aid from the study of Grammar, or at least from the study of that branch of Grammatical science, the object of which is to define the nature and character of the **PARTS OF SPEECH**; and if the fact be true, we need not wonder that Grammatical science, though naturally more important than any other, has been generally the least favored in England, even by men of liberal education; for as it cannot be denied that practical improvement is the true end of theoretical study, so it follows that the man who thinks he has already mastered a Language in practise, has lost the most powerful inducement that can be offered to his mind in favor of the study of the principles on which it depends.

BUT the principles of every European Language, ancient as well as modern, will be found, I think, to be nearly alike; inasmuch that a practical knowledge of the nature and character of the **PARTS OF SPEECH** in any one European Language, implies, also, a practical knowledge of their nature and character in all the rest. There is nothing, for example, but the variations of number and gender, to distinguish a Latin from an English adjective; for, in other respects, the practical application of either to the purposes of Speech, appears to be the same; that is to say, the corresponding adjectives in either Language are applicable to the same substantive nouns.

ACCORDINGLY

ACCORDINGLY, the writers of those Latin Grammars that are commonly taught in the schools of England, have not usually thought it necessary to define the nature of a Latin adjective ; or, generally speaking, to define the nature of any one of the parts of speech ; and if it be true, as I believe, that the parts of speech are essentially the same in their nature and character, in all the various Languages of Europe, it follows that there can be no occasion for such definitions ; because the pupil will naturally apply to every foreign Language, those principles which he has already practically acquired in his own. He will infer for example, (and his inference will be generally right,) that because he can speak of "a kind letter" in the English Language, the adjective corresponding with the word "kind," will be applicable to a letter in the Latin Tongue.

THE accuracy of this inference is accidental however, but not necessary ; for if we substitute the Persian for the Latin Tongue, it will lead to the commission of numberless errors ; since we cannot, in the Persian Language, speak of A KIND LETTER ; AN ABLE DISCUSSION ; A WISE LAW ; A VIRTUOUS UNDERTAKING ; A TYRANNICAL ACT ; A MAGNANIMOUS ENTERPRISE ; &c. &c. for reasons stated in VOL. FIRST, PAGE 147, ET SEQ. of the following work, to which the reader is therefore referred. And as the European student of the Persian Language has no practical knowledge of the facts to which I have here adverted, so it behoves the Grammarian who would guard him against the commission of error, to explain clearly the theory on which those facts are found to depend ; or, in other words, to define the true nature of an Arabic or Persian adjective, which is likely otherwise to escape his observation ; as, in point of fact, it has, I believe, escaped the observation of all the writers who have hitherto undertaken to elucidate the principles of the Arabic or Persian Tongue.

FOR reasons similar to those which have now been explained, I have been often compelled to treat of the principles of General Grammar ;

Grammar; or, in other words, to define the nature of the PARTS OF SPEECH; for that, I think, is the only object of the science of General Grammar, as commonly treated by European writers; and if the fact be true, it certainly follows that the principles of the science must be explained in theory, whenever a writer has occasion to treat of a Language in which they cannot practically be known to his readers; which is unquestionably true of the Persian Language, considered with reference to those principles in which it differs from every European Tongue. I shall now proceed to offer a few observations on the state of the science, as it appeared to me on reference to the writers of Europe or Asia whose opinions I have had occasion to consult in the course of my Work.

THE Grammarians of Europe differ materially from each other in the opinions which they have formed on the true nature and character of the PARTS OF SPEECH; insomuch, that they have not been able to determine unanimously any one of the more difficult questions of Grammatical science, as that which relates to the true character and definition of an Infinitive; a Participle; a Verb; or a Particle; &c. But however they might differ in their decisions from each other, the enquiries of all were formerly regulated with reference to one great principle which they held in common with the Arabian writers; namely, that words are important only for the sense which they are formed to denote; whence it follows that the classification of words, in every philosophical system of Grammar, must be determined, in the last resort, by a reference to the nature of the ideas which they are formed to denote; or, which is the same thing, by a reference to the specific purpose for which they are employed. According to this principle, words have been very generally divided, *first*, into SUBSTANTIVE NOUNS OR NAMES; of which one characteristic is, that they may be assumed as the subject (and occasionally as the predicate) of a given proposition; *secondly*, into ATTRIBUTIVES, under which term I include the verbs, adjectives, and participles of every Tongue; and

and these are commonly employed, and must be capable, of forming the predicate of a given proposition; and *finally* into PARTICLES, of which one great characteristic is, that "they cannot be assumed as the subject or the predicate of any proposition;" because, though not indeed the NAMES of relations, for then they must be substantive nouns, they are generally at least, if not universally, the symbols by which we indicate the relations existing among our ideas.

Now it appears to me that the principle which has given occasion to this classification is plainly founded on the clearest Logic; nor can it ever, as a matter of necessity, lead to any absurdity whatever; though much absurdity has been very strangely imputed, of late years, to some of the deductions naturally arising out of it. It does not, in the course of our enquiries into the nature of Language, lead us to reject the aid of Etymology, which may be often employed, with great advantage, in order to establish particular facts; but it does, I think, refuse to acknowledge the classifications of Etymology, or to rest on the basis of that science, any one of those general deductions which it seeks to establish by much better means,

THE science of Etymology and that of Grammar are, indeed, so widely distinguished by their own nature, that I cannot imagine how they came to be confounded together; but as it seems to me that Mr. TOOKE's great work is calculated to banish utterly the science of Grammar, and to erect that of Etymology on its ruins, I shall endeavour to state, in a few words, the ideas which I entertain of the true nature and use of either.

It is the business of Etymology to trace, in the records of antiquity, the history of individual words or sounds; and to assign, if possible, to a common origin, the ideas (apparently dissimilar) that are now represented by the same sound, or by two or more sounds that are nearly alike. Mr. TOOKE has accordingly assigned to the same origin, the BARK of a dog, and the BARK of a tree; the demonstrative

THAT

THAT, and the conjunctive THAT ; &c. &c. and it is possible, for I do not mean to question the accuracy of his Etymology, that he has never, in the course of his decisions, fallen into the commission of a single error. There is, however, no reason of necessity why the BARK of a dog and the BARK of a tree, the demonstrative THAT and the conjunctive THAT, might not be represented by different words or sounds, utterly unconnected in point of etymology; nor is there any reason of necessity, why they must be connected together by sense, because they happen to be represented by the same sound. That they may be represented by different sounds, is proved by a reference to other Tongues; and that the affinity between them is not necessary, though they happen to be represented by the same sound, is obvious, not only on principles of reason, but by a reference to other words, as a BOX of wood, or a BOX in the car; in which the sense is unquestionably found to fluctuate, though the sound continues to be invariably the same.

MR. TOOKE, indeed, has been hardy enough to affirm that "there is no fluctuation in the sense of words;" and some of his disciples, inspired by a degree of literary courage that has been seldom surpassed in the annals of science, have ventured to assert, that if there were any fluctuations in the sense of words, or to borrow the very terms of the proposition, "if words did indeed change their nature, so as to belong sometimes to one part of speech and sometimes to another, (as it must happen if they have any real fluctuations of sense,) Language would be a thing so equivocal, that all enquiry into its nature upon principles of science and reason would be vain." But notwithstanding the high authority of Mr. TOOKE and his followers, there is no truth in either of these general propositions; and I affirm, on the contrary, for reasons explained in the course of my work, *first*, that many words do in reality fluctuate in point of sense; and, *secondly*, that such fluctuations constitute no impediment to the researches of the Grammarian, whose decisions, founded on the great principle

principle to which I have already adverted, will be necessarily formed with no regard to etymological truth, and with no respect to etymological evidence; but simply with reference to the functions performed in Speech by the words or materials of which it is composed.

To explain by an example. I have no hesitation in admitting, according to the evidence furnished by Mr. TOOKER, that the conjunctive **THAT** and the demonstrative **THAT** had a common origin in our Language; but, as a Grammarian, I have nothing at all to do with the fact; and in that character, I affirm with Mr. HARRIS, that the word **THAT** is a demonstrative noun when we speak of **THAT** BOOK; and a conjunction when we say of a man "**THAT** he would not hurt a fly." So, also, I admit as an Etymologist, that the word **FROM** was a substantive noun among the Anglo-Saxons; but as an English Grammarian, or as a writer on the principles of General Grammar, I shall deny that the word **FROM**, speaking with reference to its present character, can be considered as a substantive noun. On the contrary, it will be admitted I think by every Grammarian, that the word **FROM** is now a particle, since it is invariably employed for connective purposes, and cannot, therefore, be accurately assumed as the subject or the predicate of any proposition.

Does the reader demand a reason why, as a Grammarian, I ascribe a double character to the word **THAT**? I answer that the duty of every Grammarian compels him to ascribe to every word, as many grammatical characters as may accord with the nature of the functions which it is found to perform. Is the word **THAT** ever employed in our Language for any conjunctive purpose of Speech? The fact, I think, has never been denied; and its admission implies that Mr. HARRIS was right as a Grammarian, in assigning that word to the class of conjunctions. Is it employed also as a demonstrative noun? Beyond all question it is so employed, and Mr. HARRIS was therefore bound, also, to assign it to the class of demonstrative nouns. Is there any thing absurd or unphilosophical in thus assigning the same word

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or sound to either of two or more PARTS OF SPEECH, according to the nature of the functions which it is found to perform in Language? The classifications of the Grammarian are ultimately determined by nothing but a reference to those functions; whence it follows that it is perfectly reasonable, nay absolutely necessary, in every philosophical system of Grammar, to assign the same word or sound to every imaginable class of nouns, pronouns, verbs, and particles; if it shall be detected (which is not likely) in the performance of the functions peculiar to each.

Does it follow, because I, as a Grammarian, have assigned the same word or sound to various classes or PARTS OF SPEECH, according to the principle to which I have adverted, that some ONE sense of the word may not be discovered, which will be found to account for every example of its practical use? Undoubtedly the thing is possible but not certain; because there is no necessary connexion between sound and sense, whence it follows that the same word or sound may be accidentally employed, in a given Language, to represent two or more ideas utterly unconnected with each other. The question, however, is obviously a question of etymology, with which the Grammarian has nothing to do; and whether true or false, his classifications, founded on the principle to which I have adverted, cannot be affected in either case.

Is there any thing unreal, obscure, or unsatisfactory, in the distinction which I, as a Grammarian, endeavour to establish between the various functions performed in Speech by the words or materials of which it is composed? Those functions are essentially distinguished by their own nature; they have no dependence on the structure of Language, and are therefore applicable, with equal accuracy, to every Language existing on earth. Let it be granted for example, (which I do not believe,) that all the particles of every Language may be traced to their origin as nouns or verbs; and the Logician will still continue

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to maintain that the structure of every proposition requires virtually, though not verbally, a subject, a predicate, and a mark of connexion. The Grammarian, whose principles are obviously those of Logic, will certainly determine his classifications accordingly ; whence it follows that he will assign a verb or a noun to the class of connectives, or in other words to the class of particles, whenever it shall be detected in the performance of any of the connective offices of Speech.

To explain by an example. The substantive verb *is*, may be employed as the predicate of a given proposition ; as when we say of the *DEITY* that *HE is* ; or *EXISTS*. In this case, it combines in itself the force of an attributive and a connective, with reference also to a given time ; and these circumstances, taken together, constitute the definition of a perfect verb, which always ascribes the sense of its own Infinitive (here that of *BEING* or *EXISTENCE*) to a given object or substantive noun. But there is an operation common to every Language, by which we often banish from a word a part of the sense which it is formed to denote ; and according to the influence of this operation, the attributive sense of the word *Is*, (obviously signified by the adjective *EXTANT*,) is often banished from that word ; as when we say of the *Deity* that “ *He is all powerful.*” For it is not *EXISTENCE* but *INFINITE POWER*, which is here doubtless ascribed to the *DEITY* ; and the fact will be obvious to those who attend to what passes in the mind of the speaker, who has no intention whatever, to inform his hearer that the “ *DEITY exists,*” but merely that “ *the DEITY has infinite power.*” In this example, the word *Is* has lost, therefore, the attributive character which is essential to the nature of a perfect verb, and, ipso facto, that word is reduced to the rank of a mere connective, employed to indicate the union of the subject and the predicate of a given proposition.

Now every Grammarian will admit that we have here borrowed a verb. (for the word *Is*, is naturally a verb,) in order to perform

form the office of a connective ; but as a Grammarian, he must consider the word with no reference to any thing but the functions which it is found to perform in Speech ; and therefore the word *Is*, in every example of this nature, has been assigned to the class of particles (in my opinion with great propriety,) by the writers on Arabic and Persian Grammar. It denotes, in fact, a certain relation ; namely, that of assertion or predication ; or in other words, that which exists between the subject and the predicate of a given proposition ; as the word *or* denotes another relation of a different kind, namely, that existing between two substantive nouns connected together by the genitive case ; as when we speak of “ a man *or* wisdom ;” “ a man *or* virtue ;” and other examples of the same nature. The office which it performs is plainly, therefore, that of a particle ; and there are two particles in the Persian Language, (unquestionably particles in my opinion,) that are found to perform the same office.

THE fact is at variance with the structure of every European Tongue ; but it is quite reasonable by its own nature, since I am not aware that any plausible arguments can be adduced in proof of the inability of a particle to denote this relation, any more than a hundred others, which particles are commonly found to denote. A particle, for example, may connect (and in the Persian Language it does connect,) a given substantive with the following adjective noun. Why then, in the name of common sense, may a particle not be employed to connect the subject and the predicate of a given proposition ? In fact, the office of connecting the subject and the predicate of a given proposition, is obviously a connective office of Speech, and therefore, I say, the office of a particle by its own nature ; though, for many good reasons of convenience, (not one reason of necessity,) it has, in all the Languages of Europe, and generally speaking in those of Asia, been universally performed by the substantive verb. Yet the substantive verb, when so employed, is always deprived
of

of its attributive character; and the connective sense which it continues to retain, like the connective sense of the word *or*, is utterly incapable, by its own nature, of becoming the subject or the predicate of any proposition; a pretty strong reason, in my opinion, why a word significant of that sense cannot be rated as a noun or a verb.

ADMITTING therefore, for the sake of argument, that all the particles of every Language may be traced of their origin as nouns or verbs, it is certain that those nouns and verbs must be occasionally employed in the performance of the connective offices of Speech; and whenever it happens that they are so employed, they must be assigned to the class of particles in every philosophical system of Grammar, if it be true, as I have endeavoured to demonstrate, that the science of philosophical Grammar has no regard to Etymological evidence, but simply to the functions performed in Speech by the words or materials of which it is composed.

Is it objected that the science of philosophical Grammar cannot, in this case, tend to illustrate the true history of individual words? that it cannot, for example, determine whether there is any connexion between the conjunctive *that* and the demonstrative *that*, or whether the word *is*, which is employed as a connective in our Language, has a common origin with the word *is* which is employed as the predicate of a given proposition? My answer is, that I admit the objection in its full extent; because all the questions of this nature are questions, I think, of pure Etymology. It is the proper province of that science to determine the history of individual words or sounds, and to trace if possible to a common origin, the ideas apparently dissimilar, that are now represented by the same sound, or by two or more sounds that are nearly alike.

THE history of words or sounds is susceptible, however, of as much

much variety as the history of States; and, generally speaking, it must be established by the same sort of evidence; *namely*, by a reference to credible testimony. For though it is certainly evident to the slightest observation that the word *is*, which is employed as a connective in our Language, has a common origin with the word *is*, which is employed as the predicate of a given proposition, we cannot be certain, until the fact shall be first established in evidence, that these two functions of Speech are not preformed, in every other Tongue, by the means of two words or sounds, utterly unconnected in point of Etymology; and though it may be admitted, according to the evidence furnished by Mr. Tooker, that the *BARK* of a dog, and the *BARK* of a tree, had a common origin in the English Tongue, there can be little doubt that the ideas signified by these two words are really represented, almost everywhere else, by the means of two distinctive sounds utterly unconnected in point of Etymology.

THE pursuits of Etymology are therefore essentially distinguished, nay, they are directly opposed to those of philosophical Grammar; inasmuch that either leads to a classification of words which cannot possibly be admitted by the other. The classifications of the Etymologist, having no reference to any Language but that of which he has occasion to treat, are wholly unadapted to every other Tongue; whereas those of the writer on philosophical Grammar have a necessary reference to every Language existing on earth; or, which is the same thing, "they have no reference to the arbitrary structure of any Language." Where, except in the English Language, can we possibly trace the slightest connexion between the *BARK* of a dog, and the *BARK* of a tree? and where is the Language under the Sun, in which our reason will not lead us to distinguish the demonstrative character of the word *THAT*, from the conjunctive character which the same word (by accident only, not of necessity,) has been found to assume in the English Tongue? The Grammarian denies no Etymological truth that may be established

lished on competent evidence; he does not, for example, venture to affirm that a word originally significant of a single idea, may not be occasionally observed in Speech to perform the triple functions of a noun, a verb, and a particle; but leaving that question to the decision of the Etymologist, he will certainly maintain that the functions of each are essentially distinguished by their own nature, and that his classifications, having no regard to any thing else, must be determined by a reference to these functions.

BUT how, it may be said, are the functions of each essentially distinguished by their own nature, if it be true, as stated by Mr. TOOKS, that all the particles of every Language may be traced to their origin as nouns or verbs; a fact, from which it may be thought to follow that the office of a particle is not essentially distinguished from that of the noun or verb to which it may be traced? I have already stated that all the particles of every Language cannot, in my opinion, be traced to their origin as nouns or verbs; but if, for the sake of argument, we admit the accuracy of that proposition, it will prove nothing but the possibility of expressing our thoughts without having recourse to the aid of particles; a fact which is equally true of adjective nouns for any thing I know to the contrary, since the force of every adjective might be expressed by the means of a particle (let it be a noun or a verb as Mr. TOOKS pleases,) in combination with the corresponding substantive noun.

THE force of the adjective "wealthy" for example, is very commonly expressed in the Persian Language by means of the words *و با ثروت*. "With wealth;" and there is no adjective in any Language, of which the force might not be easily expressed by having recourse to a similar process. If we have had recourse to the invention of primitive adjectives, as soon, for example; it is not, therefore, because adjectives are absolutely necessary to the expression of our thoughts, but simply because they are very convenient for that purpose; and as the object of convenience is sooner or later
equally

equally obtained whether the adjective be primitive (as **GOOD**,) or derivative (as **WEALTHY**,) so the object of convenience is sooner or later equally obtained whether our particles may or may not be traced to their origin as nouns or verbs.

THE Grammarian would reason very absurdly who should deny that the word **WEALTHY** is now an adjective, though it may be true that the letter **x**, by which it is formed from the substantive **WEALTH**, is itself the fragment of a noun or a verb ; and so, also, the Grammarian would reason very absurdly who should deny the existence of particles in the present state of our Language, though it may yet be true that all particles may be traced to their origin as nouns or verbs. Admitting therefore that they may be so traced, it may still be affirmed, of many at least, that they have long ceased to be nouns or verbs ; and though Mr. **TOOKE**, in that case, will be certainly entitled to the credit of having accurately determined their **PAST** character, it cannot, I think, be reasonably denied that another enquiry remains behind, the object of which is to determine accurately the true nature of that **CHANGE** in their character, by which they have been subsequently reduced to the rank of particles.

For the practical application of the word **IF**, for example, is (now at least) completely distinguished from that of the verb **GIVE**, to which its origin has been traced by Mr. **TOOKE** ; and so, also, the practical application of the word **FROM** is plainly distinguished, in modern times, from that of the word **BEGINNING**, to which Mr. **TOOKE**, has traced its origin. We can no longer say " If me a book " for " Give me a book ; " and should be wholly unintelligible to a modern ear, in stating that such an event happened in the " **FROM** (or **beginning**) of the last year. " It is plain, therefore, that the words **IF** and **FROM**, (and so also of other particles,) have now acquired a character essentially distinguished from that which they formerly possessed as nouns or verbs ; and though it may be true that this character

has

has been recently acquired, that it is not coeval with the structure of Language, but subsequently established in the course of its progress, and that it is convenient only, but not absolutely necessary to the utterance of our thoughts, which might be expressed by nouns and verbs, without having recourse to the aid of particles, it does not therefore follow that the existence of particles can be reasonably denied, or that the functions of particles, as they now exist, can be reasonably confounded with those of the nouns or verbs to which they may be traced.

Assuming therefore, as a fact unquestionable by any party, the present existence, in our Language, of particles distinguished by the functions which they are found to perform in Speech from the nouns or verbs to which they may be traced, I ask the reader by what means he has been able to ascertain that those particles are not coeval with the structure of Language; or, in other words, that they may invariably be traced to their origin as nouns or verbs? The answer is obvious. Mr. TOOKE has proved the fact; or if his proofs shall be found insufficient, the fact still remains to be proved; since it cannot be denied that particles *might* be coeval with the structure of Language, though it may be contended, and has indeed been strenuously maintained by Mr. TOOKE and his followers, that their invention implies more ingenuity than can be reasonably conceded to the first rude cultivators of Speech.

Let us suppose then, for the sake of argument, the invention of a new Language, utterly unconnected with every other, avowedly formed on artificial principles, not by rude and ignorant men, but by the learned academicians of modern Europe. Such a Language would certainly furnish particles that were not originally verbs or nouns; and for any thing I can perceive to the contrary, the true nature and character of those particles would be a reasonable object of Grammatical research. Their character, however, would correspond
entirely

entirely with the **PRESENT** character of our particles; with this exception, that the latter might be traced to their origin as nouns or verbs, whereas the former, having been always particles, could not be traced to such an origin. But if the present character of both be the same, the true definition of both, considered with reference to their present character, must be also the same; and if Etymology cannot determine the one, it is equally clear, in my opinion, that Etymology cannot determine the other. The question that relates to the present character of our particles has not, therefore, any thing at all to do with Etymology, which tends, on the contrary, to confound the character of every particle, with that of the noun or verb to which it may be traced.

LET it now be granted, as it has been maintained, that no Grammarian has been able to determine the essential characteristic of all particles, or that which serves to distinguish a particle from either of the other two parts of Speech. Shall it be therefore inferred that the functions of a particle are *not* essentially distinguished from those of the noun or verb to which it may be traced? That inference has indeed been drawn, and its absurdity will be manifest, I think, to those who consider it (and so it certainly must be considered,) as equivalent to the statement of an opinion that the word **FROM** and the word **BEGINNING**, the particle **IF** and the verb **CIVIL**, are now employed for the same or similar purposes of Speech. Another, and the only reasonable inference, may indeed be accurately drawn from the admission of the same fact, which I, however, am by no means disposed to admit; namely, that “ the true definition of a particle, as contradistinguished from a noun or a verb, is still a desideratum in Grammatical Science;” and if the state of the science be so imperfect with us, there is no remedy that I know, but that of persisting in our endeavours to improve it.

For this purpose, it may be well (since the Languages of Europe are nearly exhausted of all the principles which they are able to supply,)

supply,) to turn our attention to those of Asia ; and more especially to the noble and sublime structure of its two learned Languages, that of Arabia, of which I have endeavoured to furnish an imperfect sketch in the course of my work ; and the Sanscrit Language, of which I have reason to regret my ignorance. To these, if we add the very extraordinary system of Speech which has been universally adopted throughout the wide extent of the Chinese Empire, it is probable that the most important questions of General Grammar may be settled on a basis never to be shaken ; an event, however desirable, which I venture to prophecy is not likely ever to take place, until a comparison of several primitive or unmixed Languages, shall have led us to appreciate the danger of trusting to the arbitrary and fortuitous conclusions of Etymology, for the establishment of those general principles of Speech which that science, yet in its infancy, will never, perhaps, be able to supply.

For as I have already stated that the history of words is susceptible of as much variety as the history of States, so are the grammatical truths to be deduced from the former, pretty nearly on a par with the political truths to be deduced from the latter ; and as Mr. HUME has somewhere remarked that the world, in his time, was yet too young to be able to fix many political truths, so I do not scruple to affirm that the science of Etymology is yet too young to serve as the basis of that extraordinary system which Mr. TOOKS has too hastily ventured to erect upon it. For if I admit the accuracy of Mr. TOOKS's principles, considered with reference to the English and other European Tongues, by what arguments shall he compel my assent to the accuracy of the same principles considered with reference to the Arabic Language? of which I am able to prove, first, that it is formed on principles artificial in the highest degree ; and, secondly, that those principles are literally coeval, or very nearly coeval with the very existence of the Language itself! The credit due to the employment of the highest degree of art, (nay, reader, of deliberate art, exhausted of all its resources

sources for the purpose of embellishing the noblest system of Speech ever perhaps invented by man,) is therefore, in this case, the unquestionable inheritance of the first rude cultivators of the Arabic Language; yet I am as well aware as any of my readers, that those wandering inhabitants of the Desert cannot be reasonably thought to have acquired, while Speech itself was yet in its infancy, any, the most limited knowledge of those abstract general principles on which in theory it is found to depend.

IN stating that their Language is formed on principles of deliberate art, I do not, therefore, mean to imply that they sat down, like so many Philosophers, to devise the best practicable system of Speech; but I am able to assert, because I have proved the fact, (SEE THE DISCUSSION AT PAGE 372 ET SEQ. OF THE SECOND VOLUME OF THE FOLLOWING WORK,) that circumstances, of what nature I cannot tell, have really given rise, in the Arabian Peninsula, to the adoption of a structure of Language obviously artificial in its earliest infancy, and formed on principles of sublime philosophy, such as might well do honor, notwithstanding a few human imperfections, to the united labor, ingenuity and talents of the most learned philosophers of the present age!

To those who have read the DIVERSIONS OF PURLEY, I think it hardly necessary to remark how nearly it concerns the credit of Mr. TOOKER's doctrines, considered as applicable to every human system of Speech, to get rid of the arguments that may be drawn by his opponents from the artificial structure of the Arabic Language; but unfortunately the rude inventors of that Language, as if purposely to guard the credit of their ingenuity against the scepticism of modern philosophy, have so skilfully chosen their measures, as to render the artifice of the Language utterly impregnable to the assaults even of conjectural Etymology. Had they carried on the business of Inflection by having recourse to the ordinary means of TERMINATIONS, it might have been
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urged, with some probability, that those terminations might sooner or later be traced to their origin as nouns or verbs; but generally speaking, they have had recourse to the more artificial means of INTERSECTION; a system, by which, (if the Arabic Language be not inspired, or if it be not at least the work of philosophers,) they have settled for ever, and settled in the affirmative, the great question that relates to the probable employment of the least obvious resources of art by the first rude cultivators of Speech.

THIS subject having been fully discussed in the course of my work, it is unnecessary however, and would be impracticable, to detail, in the short compass of a preface, the various deductions to which it must lead; and referring the reader to the work itself, I shall therefore take my leave of the subject of General Grammar, and proceed to offer a very few observations on the plan of my work considered as a Grammar of the Persian Tongue.*

To

* In taking my leave of the subject of General Grammar, I shall venture to state, in a few words, the means by which, in my opinion, it may be soonest brought to a state of perfection.

If we desire to determine the principles of General Grammar, it is essentially necessary, in the first place, to ascertain clearly the object of the science; and the name, I conceive, will easily guide us to that object, since every principle of General Grammar must be true of every possible system of Speech; not merely of all the Languages that now exist, but of all that *may or can* be formed hereafter, whether by artificial or other means. Now if we consider all the possible varieties of system that may be adopted in the formation of Language, we may well despair of our ability to found a single principle of General Grammar on the wavering basis of Etymological truth; for such truth is merely FORTUITOUS, not NECESSARY, whence it generally happens that the same fact which is etymologically true of one Language, is notoriously false of many other Tongues. Etymology, therefore, must be wholly discarded by the writer on General Grammar, or employed only in the way of illustration, to confirm, by a reference to the past history of individual words, his opinions on the nature of their present character and use.

HAVING discarded Etymology, it remains to be determined on what principle he is to proceed; and the question, I think, will be easily determined by those who consider that there are but two principles offered to his choice, one of which he has been forced to reject. Etymology out of the question, it remains that words may be classed with reference, merely, to the functions which they are found to perform in Speech; and as the same functions are necessarily performed in every Language, though not exactly by the same means, so it follows, (since the variety of means are
entirely

To those who consider brevity as the soul of Grammar, I know not how to apologise for the length of my work ; but in truth brevity, with me, has been always subordinate to a higher object of ambition ; that of furnishing a complete map of the Persian Language, not merely a rude outline, but an effective body of rules and examples from the authority of which there should be no appeal. If I have successfully accomplished this object, the length of my work will be pardoned by those whose suffrage I am most ambitious to obtain, and if it shall be studied according to the plan which is the most advantageous in my estimation, its bulk may possible cease to be felt as an evil, notwithstanding the well known adage on the subject of large and voluminous books.

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entirely disregarded by the writer on General Grammar,) that a classification of words formed on a principle of this nature, may be accurately applicable to every possible system of Speech.

How then are we to determine accurately the nature of the functions performed in Speech by the words or materials of which it is composed ? Why simply by an examination of the facts of the case, and by endeavouring, to the utmost of our ability to form a theory according to the truth. And as it cannot be denied that theoretically speaking, the most perfect Language is that in which the functions of Speech are most minutely and clearly distinguished in terms, so it follows that " the principles of General Grammar may be studied with an ease and facility exactly proportioned to the excellence of the Language in which they are traced." They will be traced with difficulty in a rude Language, because it is the highest characteristic of such a Language to be defective in the number and variety of its terms, whence it happens that the same term will be often employed in the performance of more than one of the offices of Speech.

We distinguish, in English, the substantive *HEAT*, from the adjective *HOT* ; and it is a mark of poverty in our Language, that the distinction is lost in the case of *COLD*. It is a greater defect that most of the nouns ending in *ING*, (as *LEARNING*,) are at once participles and substantive nouns ; and equally objectionable, in point of theory, that the word *LOVE* is a noun and a verb. The context, in all the cases of this nature, has no doubt been found sufficient to dispel every practical obscurity ; but the defect in theory remains conspicuous, and as the Grammarian is not responsible for that defect, so the philosophy of Grammar will never permit him to confound, on that account, the distinctive characters of a noun and a verb. The word *LOVE* is a noun with him, because it is found to perform the functions of a noun ; and it is also a verb, because it may be accurately employed as a verb. So true it is, grammatically speaking, that " words do indeed change their nature, so as to belong sometimes to one part of Speech, and sometimes to another ;" and so very extraordinary, (I may perhaps be permitted to add,) that such a plain proposition should have been called in question at the expence of Mr. HARRIS, who wrote on GRAMMAR, not ETYMOLOGY, with which he had certainly nothing to do.

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THE result of my experience as a practical teacher of the Persian Language, has impressed on my mind a firm conviction of the general inefficiency of the study of Grammatical rules by those who have no previous knowledge of the Language to which they relate; and to the mere beginner, I would teach, therefore, nothing more than the system of Orthography, and the ordinary inflexions of a noun or a verb; which must, of course, be the earliest acquirement of every man who undertakes to study a Language foreign to his own. In some Languages, such as the Arabic, the early study of Grammar does, indeed, appear to be necessary in the highest degree; but these are distinguished by an artifice of structure

If we desire, then, to acquire a clear conception of the nature of the functions performed in Speech by the words or materials of which it is composed, we must compare the various structure of various Tongues, and more especially fix our attention on those Languages in which they are most clearly distinguished in terms. The comparison of one Language with another, will enable us to appreciate whatever is excellent or defective in all; and the aids to be derived from a fine Language, will suggest a variety of useful distinctions that are likely otherwise to escape unnoticed. It follows, of course, that the finest Language is likely to create the best Grammarians; and it happens accordingly, in my opinion, that the Arabian Grammarians are distinguished for excellence; and so, also, are the Sanscrit Grammarians, who had to do (if I am rightly informed) with a Language equal or perhaps superior in excellence even to that of Arabia itself.

BUT of what nature are those circumstances that lead to the formation of a fine Language? This is a question of some difficulty, yet it is not, perhaps, wholly obscure. I venture to assume as a fact, that the English Language, notwithstanding the superiority of English Literature, is radically inferior, in the principles of its formation, to the Greek; to the Arabic; to the Sanscrit; and perhaps, (Pray reader be not offended,) to that of the HURONS in North America, who really speak a very fine Language, according to the account of CHARLEVOIX, the accuracy of which I do not doubt, since he had no motive to disguise the truth. In my opinion, every primitive Tongue, or to use a term somewhat less exceptionable, every pure unmixed Language (and Parent Languages are commonly pure,) is likely to be superior, in the general principles of its formation, to all the mixed Languages in the world. The reasons on which my opinion is founded, have been detailed at PAGE 372 OF THE SECOND VOLUME, to which I have already referred the reader; and I shall therefore merely observe here, that it may be well to ascertain clearly, the nature of those advantages which Literature is able to bestow upon Speech; and to distinguish these from other advantages (derived from the comprehensive operation of General Principles,) which Literature cannot possibly bestow. The operation of General Principles will be found, I think, to be most comprehensive in the pure Languages; and therefore it is, that I believe such Languages will be always superior to those that are mixed.

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ture wholly inapplicable to other Tongues, and more especially to the Persian Language, which is formed on principles simple as those of our own. The student of that Language should therefore begin to read and translate at the earliest practicable period of time, and the questions of Grammar should be generally left for discussion in the order in which they may happen to occur. The necessity of acquiring a pretty correct knowledge of the MEASURES applicable to the formation of Arabic nouns, will be speedily obvious to every learner, and this difficulty once mastered, the Grammar need not be afterwards regularly studied, though its utility, as a work of constant reference to scholars, perhaps, not less than beginners, will be found, I hope, to justify the labor with which it has been compiled.

As a Persian Grammar, I know not, indeed, that the work is essentially defective in any respect; but I am almost entirely indebted for the valuable information contained in it, to the knowledge, industry, and admirable judgment of MOLOVBE ALLAH DAUD. It would have been easy for me to have employed the aid of other learned natives in my office, but he is the master under whom I have studied the writers on Arabic Grammar, and to whom, therefore, I am chiefly indebted for most of the opinions

HERE, then, we have a source of excellence in Language, utterly independent of the cultivation of Literature; and the more attention we bestow on the subject, the more its importance will rise in our view. The excellence of the Arabic Language is plainly anterior to the cultivation of Literature by the Arab Tribes; and if the CRITIC of our Ancestors be a pure Language, I think it probable, for that reason, that it will be found, even by impartial men, to merit the commendations bestowed upon it by the Scotch Highlanders, who certainly prefer it to the English Tongue. The latter, practically speaking, seems indeed to be fit for every thing; since MILTON and SHAKESPEARE have written in it; yet I am unable to prove its excellence otherwise than by a reference to the unequalled merit of its best authors, whereas I have proved the excellence of the Arabic Language without reference to its authors at all. In short, I know not what there is to admire in the theory of the English Language, though its practical excellence cannot be questioned; but I well know that there is much to admire in the theory of the Arabic Language, and am disposed to believe that the perfection of theory depends entirely on the preservation of that unity of system, which is to be expected only in a Language formed with reference to a single source.

which

which I now entertain. The intelligence of his character promised a freedom and originality of enquiry to which his countrymen are not generally prone; and the success of his industry (often interrupted by the attacks of disease) has more than accomplished my expectations, though those of the Public may not be fulfilled. I care not how much of the merit of the following work the reader may be disposed to impute to him, nor how little may be accorded to me. I have everywhere performed my duty to the utmost of my ability, and those who advert to the discussions comprised in the course of my work, will be disposed, I think, to admit that I have preserved unimpaired the free exercise of my own judgment, though the more arduous task of supplying information has been very advantageously devolved upon him. This information has been chiefly deduced from the Language itself; for though I am indebted to a friend for the loan of a Persian Grammar, compiled by a learned Native of eminent acquirements, who devoted considerable attention to the subject, it did not prove to be of any great use. Besides this Grammar, we had, of course, an opportunity of consulting the prefatory dissertations of certain Lexicographers, of which I cannot generally speak with much praise.

HAD I found it necessary to employ a system of Anglo-Persian Orthography, I should have had recourse to that of Mr. GILCHRIST, the excellence of which is too well known to stand in need of any recommendation by me. The vowel points, universally retained in the course of my work, will, however, determine the pronunciation of every word; and in the next edition, if published by me, the Persian type which I have employed, will be certainly superseded by the Arabic character, the best by far, as remarked by Dr. WILKINS, for all the purposes of a Persian Press.

It remains only to state, without the ceremony of a formal dedication, that sentiments of esteem and affection on my part, conspire with the highest respect for his extensive attainments in

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the Persian Language, to point out Mr. EDMONSTONE as the friend under whose auspices I desire to appear at the bar of the Public. The propriety of my choice will not be questioned by those who are qualified to offer an opinion on the subject; and for the satisfaction of others who have not that advantage, it may suffice to relate the following fact. Mr. EDMONSTONE, now Chief Secretary to the Government, formerly held the Office of Persian Translator; and the style of the translations, under his management, was improved into an accuracy, perspicuity and elegance, which has very justly obtained for his labors in that Department the reputation of models, to be imitated by every succeeding candidate for the Office.

My sense of the merits of Mr. EDMONSTONE's character might indeed furnish matter for an ample panegyric; but it would be no gratification to him or to me, to expose to the broad glare of public inspection, the sentiments and sources of private esteem and regard, excited in the course of a long intercourse, and cherished in my mind by the clearest perception of those qualities on which they are founded.



ADVERTISEMENT.

THE English typographical errors that have crept into the following work, are neither numerous nor important; and as they cannot be hunted out without much trouble, the reader, I hope, will pardon me for omitting the list of Errata. It is of importance, however, to observe that the words inserted between parentheses in the last line of **PAGE 26 OF THE 1st VOLUME**, ought to be omitted; and that the word **مزار** **PAGE 431 OF THE SAME VOLUME**, has been mistranslated. It signifies "A place abounding in pasture;" being derived from the Arabic **مَرْغ** "Pasture;" or more literally, "The wallowing of cattle in the midst of pasture." In **VOLUME SECOND**, **PAGE 367**, the phrase **که پسنداری اللیل یغشی النهار** appears, on reference to the **BOOSTAUN**, from which it was taken, to allude to the loves of a fair lady and a black slave, who are there compared to the night and the day; and in **PAGE 369** of the same **VOLUME**, (first and second lines,) the words **شَرَط** and **جَسْرَا** have inadvertently been suffered to change places.

In the Persian part of the work, the most fatiguing attention has been paid to accuracy, and accuracy in general has been obtained; but those who consider the nature of the Persian character, will not fail to observe its utter unsuitness for every purpose of the Press, and the absolute impossibility of preserving, in its place, every short vowel and diacritical point, and every minute junction of the medial letters; apt, as they are, to fall out and disappear in the very process of printing, however accurately corrected for the Press. A very moderate allowance for these difficulties, will place in a conspicuous

spicuous point of view, the pains which I have bestowed on this mechanical part of my work; but it is possible, (I do not say probable,) that it may reach another edition; and, in that case, there is every reason to apprehend the occurrence of numberless errors; the minutest of which, may convert into nonsense, a sentence otherwise perfectly clear. I shall give an instance of this kind, by which the reputation of Sir WILLIAM JONES has suffered, I doubt not, in the opinion of many Persian Scholars; whose censures however ought, in all probability, to have been directed against the ignorance or carelessness of those who have undertaken to superintend the publication of the later editions of his work. The following verse occurs in every edition of his Grammar which I have seen:

چو برخاست از لشکر کش کرد رخ نامداران ماکشت زرد

"WHEN the dust arose from the APPROACHING army, the cheeks of our heroes turned pale;" &c.

Now the passage, so printed, is neither sense nor poetry; for *لشکر کش* is not "an approaching army," but simply "the leader of an army;" and the measure of the verse would puzzle the acquirements of the greatest master of Persian Prosody, because, indeed, it is downright prose. I had the curiosity to refer to the SHAH NAMA, from which it is taken; and found that the verse had been written by the author as follows:

چو برخاست از لشکر کشن کرد رخ نامداران ماکشت زرد
or with all the vowels points:

چو برخاست از لشکر کشن کرد رخ نامداران ماکشت زرد

"WHEN the dust arose from that NUMEROUS army;" &c. for such is the sense of the term *گُشُن* GŪSHŪN or *گُشن* GŪSHN, which Sir WILLIAM JONES has loosely translated by the word APPROACHING, though he might not be ignorant of its true sense.

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BUT in the absence of the vowel points, there is nothing but the dot of the letter noon to distinguish لَشْكُرْ كَش LŭSH-KŪR KŪSH "The leader of an army;" from لَشْكُرْ كُشْن LŭSH-KURÉ GŪSHN "a large army;" and thus, the omission of a single dot, has, in this case, occasioned all the mischief to which I have adverted, since its insertion restores at once the measure and the sense.

As the best chance of diminishing the number of errors in any future edition of my work, not published under my own eye, I recommend the employment of the Arabic character; and the utter expulsion of the vowel points wherever they can be spared; a point that may be everywhere easily determined by any man who is tolerably conversant in the subject of which it treats.



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A GRAMMAR

OF THE

PERSIAN LANGUAGE.

THE Persian language anciently comprehended seven dialects, four of which having gradually become obsolete, the other three were blended together; and the language, thus modified, was generally adopted throughout the empire.

THE three dialects, which contributed to the formation of the Persian language, are the *Paursee* (پارسی) or dialect of Persia proper; the *Pühlüvee* (پهلوی) or dialect spoken by the inhabitants of Rye, Hümüdaün, and Ispühaun; and the *Düree* (دری) or that dialect which was spoken in the least frequented parts of the empire; and which, being less intermixed with foreign idioms than any of the rest, has been said, by some writers, to have been preferable for its purity to them all.

THE Persian language, thus formed, appears to have subsisted with out alteration until the era of Moolummud; the progress of whose religion in Persia has not only occasioned the introduction of many Arabic words into the Persian language, but finally been the means of blending both languages together, in the manner stated by Sir WILLIAM JONES, who has

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justly observed in the preface to his Persian Grammar, that " one period often contains both languages, wholly distinct from each other in expression and idiom, but perfectly united in sense and construction."

THIS intermixture of the Arabic and Persian languages has produced a compound alphabet, consisting of thirty three letters, some of which are common to both languages, while others, as we shall soon have occasion to observe, are peculiar to each.

THE letters of the alphabet are as follows ; and they are written, according to the custom of some other Oriental nations, from the right hand to the left.

THE PERSIAN ALPHABET.

E X A M P L E S.

| | Name of the Letters. | | FINALS. | | MEDIALS. | | INITIALS. | | Form of the Letters. | As long vowel is given. As in Eng. Cal. |
|-----------|----------------------|----|---------|-------|----------|-----|-----------|-----|----------------------|--|
| lif | الف | | دانا | پیتا | داد | باد | آب | آبر | ا | A, Guttural. |
| a or Be | بی | با | شب | تب | صبر | بر | بود | برد | ب | B. |
| c | پی | | لب | چب | سپس | سپر | پس | پر | پ | P. |
| a or Te | تی | تا | دست | دست | وتر | تر | تمر | تبر | ت | T. |
| a or Sc | ثی | ثا | لوث | لوث | اقر | قر | قمر | قمر | ث | S, or Th. In Pers. & Ara. |
| cem | جیم | | باج | تاج | خبر | خبر | جبر | جور | ج | J. In Pers. & Ara. |
| he | هی | | پنج | پنج | تک | تک | پوب | چین | چ | Ch. In Pers. & Ara. |
| a or He | حی | حا | فتح | فتح | بخر | بخر | حر | حور | ح | H, Guttural. A. |
| ha or Khe | خی | خا | سبح | سبح | زخم | خضم | خط | خند | خ | Kh, Guttural. In Pers. & Ara. As in Eng. |
| aul | دال | | صد | بد | یدا | یدا | دل | در | د | D. |
| aul | ذال | | کاغذ | تلمیذ | نذر | بند | فکی | ذم | ذ | Z. |
| a or Re | ری | را | کار | بار | فرد | مرد | رز | رم | ر | R. |
| a or Ze | زی | زا | ساز | راز | برزم | رزم | زور | زر | ز | Z. |
| a or Zje | ژی | ژا | کار | در | غوب | دزم | فرز | ژا | ژ | As in Pers. & Ara. Zj, or S, in the [word pleasan] |
| een | سین | | کس | بس | رسن | فن | سمر | سز | س | S. |
| heen | شین | | شوش | شوش | چشم | چشم | شهر | شهر | ش | Sh. |

Swaud

| | Names of the Letters. | FINALS. | MEDIALS. | INITIALS. | Forms of the Letters. | |
|----------|-----------------------|-----------------|---------------|---------------|-----------------------|--|
| Swaud | صَاد | خَاصْ شَحْصْ | قَصْدْ قَصْدْ | صَابْ صَدَفْ | ص | S. |
| Zwaud | ضَاد | خَوْضْ خَوْضْ | خَضْرْ خَضْرْ | صَعْفْ صَدْ | ض | Z. z z |
| Ta | طَا | سَخَطْ رَهْطْ | بَطْنْ وَطْنْ | طَانْ طَوْنْ | ط | T. |
| Za | ظَا | حِفْظْ غَيْظْ | نَظْمْ نَظْرْ | ظَفْرْ ظَرْفْ | ظ | Z. z z |
| Ain | عَيْن | صُجْعْ سَجْعْ | بَعْدْ سَعْدْ | عَمَلْ عَمَلْ | ع | Ā, I, Oo Guttural. |
| Ghain | غَيْن | مِشْخْ مِشْخْ | زَنْغْ چَنْدْ | غَوْرْ غَمْ | غ | Gh, Guttural. Ghost |
| Fa or Fe | فِي | جَفْ سَيْفْ | نَفَرْ سَفَرْ | فَلَمْ فِلْكَ | ف | F. |
| Kauf | كَاف | خَلَقْ خَلَقْ | بَقَرْ سَقَرْ | قَرُصْ قَوْسْ | ق | K, formed at the [root of tongue] |
| Kauf | كَاف | مُتْكَ خُشْكَ | مُتْكَ مُشْكَ | كُتْ كُتْ | ك | K. |
| Gauf | كَاف | سَنَگْ رَنَگْ | جَنَگْ دَنَگْ | گَرِ گَرِ | گ | G.* |
| Laum | لَام | مَلْ مَلْ | قَلَمْ قَلَمْ | لَوْنْ لَبْ | ل | L. |
| Meem | مِيم | مِشْكَ مِشْكَ | مِشْكَ مِشْكَ | مَوْرْ مَارْ | م | M. |
| Noon | نُون | مُشْنْ مُشْنْ | بَنْدْ چَنْدْ | نَمْلْ نَمْ | ن | N. |
| Wao | وَائِ | مَرَوْ سَرَوْ | مَوْرْ نَوْرْ | وَحْطْ وَجْطْ | و | As long vowel & is pron. like W, V, Ou, Oo, C as in Eng. word stole. |
| Ha or He | هَی | رَاهْ مَاهْ | سَهَا سَهَا | هَوْرْ هَرْ | ه | H, Guttural. |
| Humza | اَهِزْ | مِرَاهْ حَيَاهْ | رَأْسْ رَأْسْ | اَحْرْ اَحْرْ | ا | A, Oo, I Guttural. |
| Ya | یَی | رَیْ نَیْ | چَیْدْ دَیْدْ | یَادْ یَدْ | ی | Y, I, Ec, E. in Eng. word |

* Vox situli matrem vocantis — Maminiski. —

† Sometimes written with three points *ث* and sometimes with no distinctive mark so that it is with difficulty disting. from *س*, *ک*.
As a long vowel & is pron. like *o* in Eng. word *stole*.

It will be obvious from the preceding examples, that almost every letter in the Persian alphabet possesses various forms, the application of which can only be determined by the relative position of each letter, and by the letter to which it is prefixed or subjoined.

A DETAIL of these forms, although it might facilitate the art of writing, would not enable the learner to read the Persian character currently; because, whatever attention he might bestow on the various forms of each letter, he would still be unable to discover any one letter, among several others which often assume the same form, varied only by the number and situation of the diacritical points, (generally omitted or misplaced) which are applicable to each. It is therefore deemed unnecessary to detail the various forms of each letter, since they are very numerous, and may be learnt in practice, much more easily than they can be acquired by any other means.

THE Persian alphabet, like that of every other language, might be divided into vowels and consonants; the latter of which comprehend the whole of the alphabet, with the exception of the letters ا, ع, ي, and occasionally و. But although these letters correspond with the definition of the vowels, given in Doctor Lowth's Grammar, yet there is one property, common to the vowels of other languages, which they do not possess.

THE vowels and consonants of other languages, by their mutual combination, may be formed into words and syllables; or in other words the vowels are used as instruments for enunciating the consonants, since it would be impossible to pronounce any word, (if any word existed) which consisted of consonants only. Of this property those letters of the Persian alphabet, which appear to correspond with vowels, are entirely destitute; and therefore, in this point of view, the Per-

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fian alphabet may be said to possess no vowels, since the various letters, of which it is composed, cannot be combined into words and syllables, without the assistance of certain marks, which have been invented for that purpose, and which, although they are seldom written in Persian books, are nevertheless invariably understood, being indispensibly necessary to the formation, as well as to the just pronunciation of every word.

THESE marks are the only vowels admitted to be such by eastern grammarians; and the term حرکات *Ilürükaut*, signifying *qualities of motion*, which is applicable to them all, sufficiently points out the use for which they are intended; namely, that of enabling the speaker to pronounce two or more consonants, by conferring on some of them additional sounds, which would be expressed by the short vowels of other languages.

THESE marks, which are three in number, are known in Persian grammar by the terms *Zübür* (زُبُر), *Zere* (زِر), and *Peish* (پیش); and in Arabic grammar, to which they are equally applicable, they are termed *Füt'ha* (فَتْحَة), *Kufra* (كُفْرَة), and *Zumma* (زُمَّة). The second, when written, is expressed by the mark (◌) placed under the letter to which it appertains, as in the word فِكر *Fikr* (thought); and the first, and third, are expressed by the marks (◌) and (◌), placed over their respective letters, as in the words كُرْم *Kürüm* (bounty,) and ظُم *Zoolm* (tyranny.)

THE sounds represented by these short vowels nearly correspond with those expressed by the English vowels *u*, *i*, and *oo*, in the words *but*, *bit*, and *book*; which, in the Persian character, would be thus written : بُت . بَیت . بیک .
Zübür Zere Peish

THE short vowels, however, are invariably subjoined to their respective letters, and hence it is evident, that the letter  (for

BUT the short vowels, when they are thus applied, serve not only to connect the letter ا, and ي, with those which precede them, but also to vary the sounds of these letters; and consequently, as there are three short vowels, each of which might precede the letters ا, and ي quiescent, in the syllables اَوَّ and يَوَّ; the representatives of the long vowels and diphthongs, thus formed, would be increased to the number of nine, if the letters ا, and ي could follow every short vowel. From this number, however, four must necessarily be deducted, because the letter *Alif quiescent* never follows any vowel but *Zübür*; while the letter و never occurs after *Zere*, nor the letter ي after *Peish*.

IT must farther be remarked that و frequently becomes a consonant, represented by the letter *v* in the English language; and in that case, it could not possibly represent a long vowel, even if it were to follow *Zere*. This combination however, never occurs in any word which is purely Persian; and although it very often occurs in Arabic words, the letter و, in that case, always represents the consonant *v*; and still the combination is thought so harsh as invariably to occasion a permutation in the letter. Practically speaking therefore the letter و, whether it be a vowel or a consonant, never occurs as a *quiescent letter*, after the vowel *Zere*, in any Arabic or Persian word.

To illustrate this observation by an example. The letter و quiescent, occurring after the vowel *Zere*, in the word موزان *mivzaun* (a measure), derived from وزن *wuzn* (weight), is changed into ي; and the word ميزان *meezaun* is invariably substituted for موزان, which is the original form of that derivative noun.

IF no more than one long vowel or diphthong had been represented by the same combination, it is evident that the number of those formed.

formed by means of the letters **و** and **ی**, must have been reduced to five; but as the letter **و**, after *Pejsh*, represents two long vowels, and as the letter **ی**, after *Zere*, represents two more, the number is thus encreased to *seven*; the sounds of which may be expressed in the English language by the words *haul*, *fowl*, *bole*, *rule*, *sage*, *bere*, and *hire*. These words would be thus written in the Persian character: **هول** **فول** **بول** **رول** **سول** **برول** **هیرول** and *هیرول* 3. and if the first consonants be thrown out of the account, it will be evident that the sounds of the long vowels or diphthongs are represented, in every instance, by the combination already stated, of **و** and **ی** quiescent, with the vowel points which precede them. This combination may be farther illustrated by the following Arabic or Persian words, in which the same sounds occur, in the same order: **مال** *Maul* (wealth), **كودن** *Kowdün* (a fool), **مور** *More* an ant), **سود** *Soode* (gain), **بید** *Bede* (a willow), **پیر** *Peer* (an old man), and **میل** *Myle* (inclination).

It is to be observed, that the sounds expressed by the letters **و** and **ی** in the words **مور** *an ant*, and **بید** *a willow*, are peculiar to Persian words; and the letters **و** and **ی**, whenever they express these sounds, are distinguished, sometimes by the terms **فارسی** *Farsce*, or **عجمی** *Ajümee*, signifying Persian; and more frequently by the term **مجهول** *Müjbool*, which literally signifies *unknown*, because the sounds, represented by the letters **و** and **ی** *Müjbool*, are unknown in the Arabic language.

THE sounds expressed by the same letters in the words **سود** *gain*, and **پیر** *an old man*, are equally common to Arabic and Persian words; but the letters **و** and **ی**, in this case, are distinguished occasionally by the terms **تازی** *Tauzee* or **عربی** *Arabce*, signifying *Arabian*; and occasionally by the term **معروف** *Maaroof*, which literally signifies *known*, because the sounds of **و** and **ی** *Maaroof* are known in the Arabic language.

It will be found of considerable importance to recollect the distinction here stated, between *Wao* or *Ya Maarof*, and *Wao* or *Ya Mijbool*, because there will frequently be occasion to use these terms, in the course of the work.

BETWEEN the letters ا, و, and ی, and the vowels زُبُرْ and پِشْ, there is an evident connection; because the sound, represented by the letter ا, is only a prolongation of that represented by the vowel زُبُرْ; and the same relation exists, between the letters ی and و, and the vowels زِبْرْ and پِشْ. The vowels *Zübür*, *Zere*, and *Peish*, are therefore termed homogeneous with the letters *Alif*, *Wao*, and *Ya*; and the five long vowels, formed by means of subjoining these letters to their homogeneous short vowels, must necessarily be *simple*; because the combination of two sounds, essentially different, is indispensably necessary to the formation of a diphthong.

It is evident, therefore, that the letters و, and ی represent diphthongs only when they follow the vowel زِبْرْ; and that the letter ا never can represent a diphthong, because it invariably follows that vowel.

THE Persian diphthongs, formed by means of the letters و, and ی, are therefore comprehended in the English words *fowl* and *bire*; and in the words *bole*, *rule*, *sage*, and *bere*, they form simple long vowels.

ALL the long vowels, expressed by the combination of a quiescent ع or ر with the vowel points which precede them, must necessarily be diphthongs, because these letters have no homogeneous short vowels; and therefore, in every possible case, the sound of the short vowel will be combined with that of the quiescent letter which follows it. The following are examples of diphthongs, formed by the combination of ع or ر quiescent, with the vowel points which precede them; but the sounds of these

these diphthongs cannot be well represented in the English character, because *ع* and *و* have no corresponding letters in the English alphabet: *مَعَر* *Maabür* (a ferry), *مَعْبَر* *Meabür* (a ferry boat), *مَوَاتَان* *Mooatand* (usual), *رَأْس* *Raas* (the head), *بُؤْس* *Boos* (a calamity), and *بَيْر* *Beer* (a well).

In the three last examples, the letter *Humza* successively assumes the forms of *Alif*, *Wao*, and *Ra*, a peculiarity, of which we shall have occasion to speak in the sequel; at present it is only necessary to observe, that the long vowels or diphthongs, if they occur in the middle or at the end of a syllable, are invariably formed in the manner already stated; namely, by the combination of *ع*, *و*, and *ي* quiescent, with the vowel points which precede them.

It is evident, however, that this combination cannot be formed at the beginning of a word, or a syllable, without the assistance of an initial *Alif*; because it has already been shewn, in the examples *أَب* *ab*, *إِب* *ib*, and *وَب* *oob*, or *أُسْتُر* *Üstür*, *إِشْكُم* *Ishküm*, and *أَوْشُور* *Ooshoor*, that the sound of a vowel point, at the beginning of a word, or of a syllable, is invariably represented by a moveable *Alif*. Accordingly, the same long vowels and diphthongs, already illustrated by the words *haul*, *fowl*, *bole*, *rule*, *sage*, *bere*, and *bire*, again occur at the beginning of the words *awl*, *owl*, *ode*, *ooze*, *age*, *eve*, and *ire*; *أَبَر* *Abur*, *أَوَّل* *Awl*, *أَوْد* *Awd*, *أَوْز* *Awz*, *أَوَّل* *Awl*, *أَوَّل* *Awl*, and in this situation, necessarily require to be expressed by an initial *Alif*, which is rejected, when they occur in the middle, or at the end of a syllable. The following are examples of Persian or Arabic words, in which, the same long vowels and diphthongs occur in the same order and situation: *أَوَّل* *Awl* (descendants), *أَوْبَاسُ* *Owbaush* (debauchees), *أَوْرَمُزْد* *Ore, moozd*, (the first day of every solar month), *أَوْلَد* *Oolaud* (the name of a demon in Mauzhunduraun), *أَيْزِد* *Aizid* (the Deity), *اَيْرَان* *Eeraun* (the name of a province of Persia), *اَيْدِي* *Idee* (hands).

THE rejection of *Alif*, in the formation of these long vowels, and diphthongs, when they occur in the middle, or at the end of a syllable, and its insertion, when they occur at the beginning of a word, or of a syllable, will stand the test of any example, which can be adduced in the language; and hence I have been led to conclude, that the letter *Alif*, in this situation, has no radical sound of its own; but serves merely to represent the sound of its vowel point.

THIS however is not the opinion, adopted by the Persian grammarians, who think, that the vowel points never alter the radical sound of any letter, but merely serve to bestow on it some additional sound; as in the instance of the letter ب, the sound of which is distinctly preserved in every possible combination with the vowel points. The syllables بَ, بِ, and بُ, therefore, if written in the English character, would be represented by the letter *b*, followed by three short vowels, corresponding with the sounds of *u*, *i*, and *oo*, in the words *but*, *bit*, and *book*; but the letter *Alif*, moveable by the vowel points, in the words اُسْتَر *Ustūr* (a mule), اَوْسْتُوْر *Ooshtoor* (a camel), and اِسْكُم *Isbkūm* (the belly), disappears entirely, when these words are written in the English character, and the sounds only, which are expressed by its vowel points, are then retained.

WHETHER the letters ي and و, in this situation, do or do not possess any radical sound, it must now be left to the judgment of the reader to decide.

A LETTER possessing a vowel point is termed مَوْحُوْر *Mootū-hūrrik*, (or moveable), and the first letter of every word, and even of every syllable, must necessarily be moveable, because it is otherwise impossible, in the opinion of Eastern grammarians to pronounce the word.

HENCE arises that peculiarity, in the pronunciation of English words

BUT although the last letter of every Persian word be necessarily quiescent, the contrary happens in the Arabic language, in which, the last letter of every declinable noun is often moveable by a *double vowel point*; as in the nominative, relative, and objective cases of the word زَيْدٌ *Zyde*, a man's name, which, in the Arabic language, would be thus written: زَيْدٌ *Zydoon*, زَيْدٍ *Zydim*, and زَيْدًا *Zyduñ*. It will be evident, from this example, that the second vowel point is pronounced, as if it were a *quiescent noon*; and accordingly, every double vowel point, occurring in this situation, is known in grammar by the term تَنْوِينٌ *Tünveen*, or *Nunnation*, that is, *the adding to a word the sound of the letter Noon*. In general, the last letter of those Arabic words, which are introduced into the Persian language, is rendered quiescent; but some instances occur, in which *Tünveen* is preserved, such as مُشَارَاةٌ *Moofharoon ilayb*, (the abovementioned), مُسْتَعْمَلَةٌ *Mooatümüdoon alayb* (confidential,) &c. The sound of *Tünveen* after the vowel *Fütba*, is invariably marked by a final *Alif*, unless a word end with ة or ـ. Examples: اِتِّفَاقٌ *Itifaukûn* (by chance), مُوجْمُلٌ *Moojmülûn* (in substance), تَفْصِيلٌ *Tufsee-lûn* (in detail), يَاقِيْنٌ *Yükeenûn* (certainly), دَفْءٌ *Düf'atûn* (at once), رَجَاؤٌ *Rejau'ûn* (in hopes) &c.

OR the vowel points and the mark سُكُونٌ it only remains to be observed, that although they are usually omitted in Persian manuscripts, they are minutely noted in every good lexicon; and indeed they are so necessary to the pronunciation, and to the meaning of the words, that their omission would often be attended with the utmost obscurity and confusion.

BESIDES the marks already mentioned, there are two other, of common occurrence in the Persian language, the uses of which it will now be proper to explain. The first is the mark مَدٌّ *Mudd*, which is applicable to the letter *Alif* only, or to *Humza*, when it assumes the form of *Alif*; and it implies that every *Alif*, over which it is placed, represents a *double Alif*,

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the first moveable by the vowel Zübür, and the second quiescent; as in the words آمَدَن or آمَدَن Aumādūn (to come); آورَدَن or آورَدَن Auzūrdūn (to bring); آموختَن or آموختَن Aumokhrūn (to learn); آب or آب Aab (water); آل or آل Aal (descendants); &c. In Persian lexicons, an *Alif* possessing the mark اَلِفْ كُشِيدَه is termed اَلِفْ كُشِيدَه *Alifé Kūsheeda*, or the lengthened *Alif*; and this mark occurs in many Arabic and Persian words.

THE second is the mark تَشْدِيد *Tūshdeed*, which is applicable to any letter in the alphabet excepting *Alif*; and implies that every letter, over which it is placed, must be doubled; and that the first of the two letters, thus represented, possesses no vowel point. The examples تُكُوبُور *Tūkūbboor* (pride), تَفْصُل *Tūfshboos* (search), خُورْشَم *Khoorūm* (glad), and فَرُخ *Fūrrookh* (happy), will sufficiently illustrate the application of this mark to Arabic and Persian words.

IT is to be observed that double letters, in the Persian language, are to be pronounced with an emphasis much stronger than that with which it is usual to pronounce those double letters, which frequently occur in English words; and indeed, it may be remarked, that there are not many words in the English language, which would require to be expressed by a double letter, if they were written in the Persian character. Our double letters are generally, if not invariably, pronounced as if they were single letters, and seem to answer no end, except that they are often necessary to ascertain the sound of the letter which precedes them. For instance, if *u*, in the word *mummy*, be pronounced with the same sound which it has in *but*, the word might be written without any double letter, and the pronunciation would be exactly the same; or, at least, the distinction would be so trifling, as almost to escape observation. In the Persian language the occurrence of a double letter is rendered so obvious in the utterance, that it is impossible, any where except at the end of a word, to mistake it for a single letter.

In

In every word, therefore, in which the mark *Tűşbeded* occurs, a short pause is usually made on the first of the two letters represented by that mark; as in the examples already given, in which, (as they are written in English characters) the pause is marked by a comma, placed after the first of the two homogeneous letters.

Two homogeneous letters (the first being quiescent) never occur at the end of a Persian word, but they very often occur at the end of an Arabic word, and in this situation will necessarily be less obvious in the utterance, than they would be in any other, unless the second letter obtain a vowel point, in which case the sound of both letters will be distinctly heard. Examples: *Door* (a pearl), *Doorre Shahwaur* (a royal pearl), *Hudd* (a boundary) *Hud'de mümlööküt* (the boundaries of the empire), &c. In this situation, the second homogeneous letter is often rejected by the Persians. Examples; *Nübee* (a prophet), properly *Nübeeyoon*, *Mürzee* (approved), properly *Mürzeeyoon*.

If two homogeneous letters occur together, the first possessing a vowel point, they are both invariably written as in the word *Oomüm*, the plural of *Oom'müt*, signifying a tribe.

ALTHOUGH the pronunciation of the Persian letters cannot be conveyed with accuracy through the medium of the English alphabet, it may be useful to insert here a few rules on that subject, partly extracted from a work on Arabic grammar, called the *Shür'he Oofoole Akbüree*; and as these rules have a reference to that mode only, in which the letters are pronounced by the Arabs, and not by the Persians, we shall remark such deviations as usually occur in the pronunciation of the Persians; and endeavour, where it is practicable, to illustrate the sound of each letter by examples drawn from the English

English language, and where these are not to be found, by such remarks, as may appear most likely to convey to the reader, a just conception of the organs employed in their formation.



THESE three letters are formed at the lower extremity of the throat, the first being nearer to the breast than the second, and the second nearer than the third.

THE letter ا is an aspirate, corresponding with *h* in the word *hope*, and if it occur at the end of a word, it is a very slight aspirate, like the same letter in the interjection *ah!* When this aspirate is almost imperceptible, as in the word خاونه *Khauna* (a house), it is termed هائى خفيف (*Hae Kbūfee* and *Hae Mookbūffūf*), or the *gentle aspirate*, and possesses merely the sound of the vowel *Zūbūr*; in opposition to the same letter, in many other words, such as زيره *Zirib* (armour), پادشاه *Paudshaub* (a king), &c. in which, the aspirate, being more perceptible, is therefore termed هائى جلي (*Hae Jūlee* and *Hae Moozbūr*) or the *distinct and sensible aspirate*.

OF the letter ا , it is a singular peculiarity, that when it enters into the composition of a word, it very seldom retains its own proper form, but is most commonly written as an *Alif*, a *Wao*, or a *Ya*. It occurs as a quiescent letter, under each of these forms, in the words رأس *Raus* (the head), بئر *Beer* (a well), and بؤس *Boos* (a calamity); and in رؤوس *Rooos* the plural of رأس and فضايل *Fūzauil*, the plural of فضيلة *Fūzeelūt*, (excellence), it successively assumes the forms of a moveable و and ي . In Arabic grammar, every moveable *Alif* must necessarily be *Humza*, because the *real Alif*, in that language, is said to be invariably quiescent. The real *Alif*, in every Arabic word, will therefore follow its homogene-

this vowel *Zûbûr*, and represent the sound of the long vowel *au*, in the word *Haul*. In Persian words also, this letter is necessarily quiescent, if it occur in the middle, or at the end of a syllable; but if it occur at the beginning of a word, or of a syllable, it is invariably moveable, and will necessarily, in that case, represent the sound of the short vowel which may be subjoined to it.

In some provinces of Persia, the letter *Alif quiescent* is frequently rejected in utterance, and the sound of the vowel *Pejsh*, or of *Wao e Mauroof*, is substituted for it, as in the words راندن *Raundün* (to drive), ماندن *Maundün* (to remain), ایران *Eeraun* (a Persian province), ایرانی *Eeraunee* (a native of that province), غلام *Ghoolaum* (a slave), &c. all of which might be pronounced, as if they were thus written: رندن *Rööndün*, موندن *Moondün*, ایرون *Eeroon*, ایروون *Eeroonee*, and غلوم *Ghooloom*. It is altogether uncertain, however, in what words it may, or may not be admissible to adopt this pronunciation, and as it never can be erroneous to adopt the other, it is much better to pronounce the words, just as they are written.

THE letter *Humza*, at the beginning of a word, when moveable by the three vowel points, invariably assumes the form of *Alif*, and has exactly the sound of that letter in the words اُسْتَر *Üstür* (a mule), اُسْتَر *Ooshtoor* (a camel), and اِبْتَم *Ibtküm* (the belly), which are purely Persian, and in which, a moveable *Alif* may therefore occur. Examples; اَفْضَل (more excellent), اِنْسَان *Insaun* (a man), اَوْنَس *Oons* (habit). In many cases, there seems to be no real distinction between what is termed a moveable *Humza* in the Arabic, and a moveable *Alif* in the Persian language; but in other instances the distinction is obvious, the letter *Humza* being pronounced with considerable difficulty as will be evident in the sequel. The sound of *Humza* quiescent resembles that of *Alif*, *Wao*, and *Ya*, in the same situation; but being formed near the breast, it is uttered with some degree of difficulty,

difficulty, and seems to be more harsh than any of these letters. In order to distinguish the letter *Humza*, when it assumes the form of an *Alif*, a *Wao*, or a *Ya*, it is usual (every where except at the beginning of a word) to write it, in its own shape, above these letters, as in رَأْس *Raas* (the head), بُوْس *Boos* (a calamity), بئر *Beer* (a well); and grammarians have also determined, that the two points, usually placed under the letter ي, ought to be omitted when that letter represents *Humza*. A more particular account of the letter *Humza*, and of the rules by which its form is determined, will be found in the sequel.

ع ح
4 5

THESE two letters are said to be formed in the middle of the throat, the first being somewhat lower down than the second.

THERE is no letter, in the English alphabet, the sound of which has any resemblance to that of ع, and the name of this letter cannot be more nearly represented, in English characters, than by the word *Ain*. By endeavouring to pronounce the letter *A* in this word, from the middle of the throat, and by compressing the parts of the throat as much as possible, some idea may be formed of the real sound represented by this letter, when it is moveable by the vowel *Zübür*; and in the words لُبْرُوت *lürüt* (advice), and عُسْرُوت *Osfüt* (poverty), in which it is moveable by the other two vowel points, a similar idea may be formed, by pronouncing the two short vowels *I*, and *Oo*, at the beginning of these two words, from the same place, and with the same precaution. The letter ع *quiescent* may form a diphthong, with any of the vowel points, as in the words مَعْبُر *Maabür* (a ferry), مَعْبُور *Meabür* (a ferry boat), and مَعْتَاب *Mooataud* (usual); and the sound of it, in each of these examples, approaches to that of the *Alif quiescent*, from which it is distinguished, in my opinion, merely by that strong contraction of the muscles

cles of the throat, which is necessary to its proper enunciation, and by its capacity to form a diphthong with all the three vowel points, in opposition to the letter *Alif quiescent*, which never follows any vowel but *Zübür*. Let any one endeavour to pronounce the letter *Alif*, in the word *باد* *Baud* (wind), with that contradiction of the muscles of the throat, which is necessary in the pronunciation of *ع*, and it will be converted into the Arabic word *بعد* *Baad* (after).

THE letter *ح* is an aspirate, like the letter *ه*, but much more harsh, and formed by a strong compression of the middle parts of the throat. In Hindostan, and probably in Persia, the pronunciation of this letter is entirely confounded with that of *ه*, but, properly speaking, it ought to be very differently pronounced. There is no sound, in the English language, corresponding with that of *ح*, as it is pronounced in Arabia; but some idea may be formed of the sound which this letter ought to possess, by pronouncing *h*, in the word *hall*, from the middle of the throat, and by compressing the parts of the throat as much as possible.

| | |
|--------|-----|
| عَبَسَ | حَا |
| 6 | 7 |

THESE two letters are formed at the top of the throat, near the mouth; the first being formed a little lower down than the second. The sound of *ع* is compounded of *g* and *h*, but not so as to preserve, distinctly, the sound of either of these letters. On the contrary, a new sound arises out of this combination, in the same manner, as when the letter *ش* is compounded with *h*, in the word *ship*. There is no word, in the English language, by which to convey to an Englishman any idea of the sound of *ع*, but Scotchmen may easily recognize it, as being very similar to the guttural sound of *gh*, in the word *daughter*. A Scotchman, in pronouncing this word, will distinctly articulate the letter *ع*; and by throwing a good deal more of *g* into the combination, he can scarcely fail to pronounce *ع*. The letter

letter *خ* has the same relation to *kh*, which *غ* has to *gh*. The seven letters, above mentioned, are termed *حُرُوفٌ عِلْقِيّ* *Hoorooife Hülkeé* or *guttural letters*, because they are all formed in the throat.

كَاف قَاف
8 9

THE first of these letters is a *k*, formed at the very root of the tongue, by pressing it against the fleshy part opposite to it; and those who endeavour to pronounce the letter *k*, in this manner, must of necessity pronounce the letter *ق*. The letter *ك* is another *k*, very nearly corresponding with our own; from which it cannot easily be distinguished, although it is said, by Arabian writers, to be formed somewhat higher up in the mouth.

يَا سِيِّين جِيِّم
10 11 12

THESE letters are said to be formed at the middle of the tongue, by pressing it against that part of the palate, which is opposite to it. The sounds of the first and second correspond entirely with those of *j* and *sb* in the words *just* and *ship*; and the sound of the third, when moveable by a vowel point, is precisely the same with that of *y*, in the words *yes* and *youth*. The various sounds of the letter *ي*, when it represents a long vowel or a diphthong, have already been illustrated by the words *here*, *sage*, and *hire*; but it ought to be observed, that the sound of *Yaé Mujbool*, in many instances, approaches more nearly to that of *ai* in *air*, than of *a* in *sage*. If *Ya* occur, as a quiescent letter, after a *Mudda* or *simple long vowel*, it is quite silent; or at least, its pronunciation will then be so slight, as to be scarcely perceptible. The words *خَوِي* *Khoo* (the disposition), *رَوِي* *Roo* (the face), and *جَاي* *Jau* (a place), furnish examples of this observation. In this situation, it is often omitted in writing, as in the words *خُودَا* *Khoodau* (God), *رُو* *Roo* (the face), and *بُو* *Boo* (a smell), which are nearly as common as *خَوَاي*, *رَوِي*, and *بُوِي*.

ضاد

13

THIS strange letter is said to be formed by the Arabs on the whole of one side of the tongue, by pressing it against the teeth which are opposite to it; beginning near the root of the tongue, and ending near the point. In pronouncing this letter, some people are said to make use of the left side of the tongue, and others of the right side. It is impossible for those, who have never heard it pronounced by an Arabian, to form any idea of its proper sound; but in the Persian language, it is entirely confounded with ز, and both correspond with our z.

ظ

14

THIS letter is also said to be formed by the Arabs on one side of the tongue, by pressing it against the palate; beginning, not so near the root of the tongue as in the letter ض, and ending at the point. In the Persian language, it is pronounced exactly like the letter z.

ز

15

THE letter ز is also said to be formed by the Arabs on one side of the tongue, by pressing it against the palate; but in the pronunciation of the Persians, though somewhat softer, it nearly corresponds with r.

نون

16

THIS letter corresponds with n; but if it occur at the end or in the middle of a word, as a quiescent letter following a *Mudda* or *simple long vowel*, it is invariably silent; or at least, its pronunciation, which must then be *nasal*, is so slight as to be scarcely perceptible. The words زَبَان *Zoobaun* (the tongue), زُبُون *Zūtoon* (vile),

(vile), زَمِين *Zūmeen* (the earth), and رَاوندَن *Raundūn* (to drive), furnish examples of this rule, which is of great importance in the Persian language, as there is occasion for its application in almost every page.

THE letter ن when thus pronounced is called نُونٌ غَنَمَ *Noone Ghoonua* or the *Nasal Noon*; but if it obtain a vowel point (a circumstance which often happens in construction, as we shall have occasion to observe hereafter) it is no longer nasal, and resumes, in that case, the sound which it usually possesses. The words زَبَانِ فَاَرْسِي *Zoobaune Faursee* (the Persian language), زَمِينِ عِرَاقِ *Zumcene Irauk* (the territory of Erauk), خَاوَنِ پَرِيژْدِي *Kbautoone J'ueeroo* (a beautiful lady), in all of which, the letter ن receives the vowel *Zere* by a rule of construction which will be explained in the sequel, may furnish examples of this observation. The letter *Noon*, occurring as a quiescent letter before ب, is often pronounced like م, in this as in other languages. Examples: سُبُلِ *Soombool* (a hyacinth), جَنْبِ *Jumb* (the side,) &c. Before ك it assumes a *nasal* sound, as in the word اَنگاشْتَن *Angaush-tūn* (to suppose).

| | | |
|----|-----|----|
| ط | ذال | ث |
| 17 | 18 | 19 |

THESE letters are formed at the tip of the tongue, by pressing it against the roots of the foreteeth; and although the letters ط and ث are differently pronounced in Arabia, the Persians make no distinction between them, and both correspond with the letter *t* in the English language. The letter ث, at the end of Arabic words, is often written in this form (ة), as in the word كَاوَعِدَةُ *Kau'edūtoon* (a rule); and the two points being generally omitted by the Persians, it is then pronounced like *e*, having the sound of the gentle aspirate; as thus, فَاوَعِدَةُ *Fau'eda* (gain), فَاوَسِلَةُ *Fau'sila* (distance,) كَاوَعِدَةُ *Kau'eda* (a rule,) &c. The letter ذ corresponds exactly with our *d*.

ضار

سین زَا مَاد

20 21 22

THESE three letters are also formed at the tip of the tongue, by pressing it against the foreteeth, a little above the under row, and although the letters *س* and *ص* are distinguished from each other in the pronunciation of the Arabs, they are confounded together by the Persians, and both correspond with the letter *s* in the English language. The letter *ز* is pronounced exactly like our *z*.

ثَا ذَال ثَا

23 24 25

THESE three letters are formed by the Arabs at the tip of the tongue, by pressing it against the edge of the upper teeth. The first and second are differently pronounced by the Arabs, but, in the Persian language, both correspond exactly with the letter *ز*, and have therefore the same sound with our *z*. The third, in the pronunciation of the Arabs, resembles *tb* in the word *stinks*; but the Persians, being incapable of uttering this sound, have converted it into an *f*; from which it cannot be distinguished in their pronunciation.

IN order to distinguish the letter *ذَال* from *ذَال* in words purely Persian, a rule has been laid down, which ought not be omitted here, although it is never observed in Hindoostan; since the author of the *Soorooree* (*سُرُورِي*), a Persian dictionary of considerable authority, written by a native of Persia, has implicitly adopted it throughout his work.

ACCORDING to this rule, the letter *ذَال*, invariably follows what is termed in Arabic grammar a *حَرْفٌ مُتَسَاكِنٌ* *Hurfe Sâ-beebe Saukin*; that is, any quiescent letter in the alphabet, with the exception of the letters *و* and *ي*. If the preceding letter be not

not *quiescent*, or if it be an *Alif*, a *Waw*, or a *Ya*, it may according to this authority be followed by ذال, but never by دال.

THE following lines of SAUDER may furnish an example of the application of this rule.

بُرْتُوَتِ نَکَانِ نَکَرِدَ هَر کِمِ بُشَادِش بُدَسْت
مَرِیَّتِ نَا اَهْلِ رَا جُونِ کِرْدِ کَانَ بُر کُشَدَسْت

Pürtüvê nêkaun nûgeerûd bürké Booniaudûsh büdzust.
Turbeyût na ahlra cboo girdûgaun bür goombûzûst.

“ HE, who is innately bad, will never become virtuous : educa-
“ tion, given to the unworthy, resembles balls, placed upon a
“ dome.” (Because they will necessarily fall down ; as education,
given to such men, will never make any impression.)

THE rhyme in this couplet indispensibly requires, that the word
د Bud, signifying *vicious*, should be read بُد *Buz*, instead of بُد, *Bûd*,
which is the pronunciation invariably adopted in Hindoostaun,
and the preceding rule also requires, that the words کِرْدَ *Geerûd*
and بُشَادِش *Boonyaud* should be read کِرْدَ *Geerûz* and بُشَا *Boonyauz*.

HAD the application of this rule been confined to one or two
instances, to be drawn from the works of the Persian Poets, it might
have been justly considered, as of too little importance to merit in-
sertion ; but as the author of the *Soorooree*, himself a Persian,
has generally adopted it in the course of his work, it must be
considered, as equally applicable in his opinion, to prose and
verse ; and its operation in the language will be found to be
very extensive ; including a great number of Persian verbs, such
as اَوْتَاَدُن *Ooftaudûn* (to fall), کُشُوَدُن *Goofboodûn* (to open), شَنِیدُن
Shûneedûn (to hear), and بُودُن *Boodûn* (to be), &c., all of
which,

which, according to this authority, end in ذُن *Zūn*, instead of دُن *Dūn*, which is the pronunciation invariably adopted in this country.

THE author of the رُسْهِدِي *Rūshēdee*, another celebrated Persian dictionary, written by a native of India, has observed on this subject, that the letters ذَال and دَال may be used indiscriminately in every Persian word; but perhaps the best account of the question is to be found in the حُلُّ مُطَرَّر *Hoolūl Moot-turrūz*, a work written by مَوْلَانَا شَرْفُ الدِّينِ عَلِي *Moulauna SHŪRŪFOOD-DEENE' ALEE*, who has observed, that the inhabitants of *Persia proper* substitute ذ for د in every Persian word; and that the inhabitants of *Mawārcon Nūbr* do exactly the reverse. It is to be observed, that none of these rules are applicable to the pronunciation of Persian words, established in the practice of this country; but the following lines of the poet اَنَوُرِي *ANWŪREE*, in which he has thought it necessary to apologize for the transgression of that mentioned in the *Soorooree*, may serve to evince that it was generally observed by the eminent writers of his age and country, whether it be now obsolete or not.

دَسْتِ بَسْمِ چُونِ يَدِ بَيْضَا بِمُوذُ اَز جُوذِ تُو بَرِ جَهَانِ جَهَانِي أَفْرُوذُ
کَسِ چُونِ تُو سَخِي نَيْسْتِ وَنِي خَوَاهِدُ بُوذُ کُو قَافِيَه دَالِ شُو زِي پِي مَالِمِ جُوذُ

Dūstūt būfūkba choo yūdē byza binmooz :

Az joodē to būr jūbaun jūbaunē afzooz.

Kūs choo to fūkbee neisto neyhabūd bood :

Go kaufia daul sho ztēbē āālumē jood.

“ THY hand, for its bounty, resembled the shining hand (of Moses); by means of thy bounty, another world has been added to the world: no one is, or ever will be, so bountiful as you.” Let the rhyme be *daul* (that is read دُوذ *Bood* for بُوذ *Booz*

Enatim

in

in order to rhyme with ^{جود} *Jood* (bounty), which is an Arabic word, and therefore not subject to the operation of the rule in question), "O thou most bountiful."

فَا

26

THIS letter is formed by pressing the edge of the upper teeth against the under lip; and corresponds with the letter *f* in our language.

بَا

مِيم

وَاو

27

28

29

THESE three letters are formed between the lips, and the first and second correspond exactly with *b* and *m*. The various sounds of the third, when it forms a long vowel, have already been illustrated by the words *hole*, *rule*, and *fowl*. When moveable by the vowel *Zübür*, it usually corresponds with *w*, as in ^{وزير} *Wüzeer* (a minister); and when moveable by *Zere* or *Peish*, it generally corresponds with *v* as in ^{وُسُوت} *Voosut* (spaciousness), and ^{وَسَال} *Vesaul* (a meeting). When it occurs as a quiescent letter, after another quiescent letter, it sometimes corresponds with *v*, as in the word ^{سُرود} *Sürv* (a cypress); and sometimes with *o*, as in ^{ديو} *Deo* (a demon), ^{گاو} *Gao* (a bullock), &c.

If an intermediate *و* occur between the letter ^خ moveable by *Zübür*, (or sometimes by *Zere* and *Peish*) on the one hand, and the letters ^ا ^و ^ز ^ر ^س ^ش ^ن ^ي ^ه or ^پ quiescent, on the other, the sound of *و* is often entirely lost; and the letter ^خ is pronounced as if it were moveable by a short vowel, differing in some degree from the sounds of *Zübür*, *Zere*, and *Peish*, but invariably approaching to that of *Peish*. The letter *و*, in this situation, receives neither a vowel point nor a quiescent mark, and is termed ^{واو مودولة} *Waoé Maudoola*, or ^{واو ايشاوم} *Waoé Ishmaum* ;
that

that is, *Wao* applied in an unusual manner; or *Wao* used for the purpose of varying the sound of the preceding vowel point. *Waoe Maudoola* occurs in the following examples: خواب *Khaub* (sleep), خود *Kbood* or خود *Kbūd* (self), خور *Kbor* (the sun), خوزم *Kbuzm* (a vapour), آبخوست *Aubkboft* (an island), خوش *Kbofb* or خوش *Kbüfb* (pleasant), آخوند *Aukbond* (a teacher), خونی *Kby* (perspiration), خویش *Kbeifb* (own), خوبل *Kbobl* (crooked), and خوابه *Kbüpla* (a fool).

| | | | |
|-----|-----|-----|-----|
| پَا | چَا | زَا | گَا |
| 30 | 31 | 32 | 33 |

THESE four letters are peculiar to words purely Persian; and the first corresponds exactly with our *p*. The second has the sound of *ch* in the word *church*; the third that of *f* in the words *pleasure*, *treasure*, *measure*, *leisure*; and the fourth that of *g* in *gold*, *give*, *get*, *gun*.

THE following letters are peculiar to Arabic words ص ح ث and the Persian proper names ط، و، رت *Tübmoorüs* and ک، ی، و، رت *Káyoomoors*, which seem to form exceptions to this rule, are said to have been anciently written ط، و، رت *Tübmoorus* and ک، ی، و، رت *Káyoomoort*. There are however other exceptions, such as طوطی *Tootee* (a parrot), صد *Süd* (a hundred), &c.; but the exceptions are certainly not numerous; and hence, in all such cases, there is great reason to believe, that the present orthography may not be the same with that which was anciently used.

BUT the letter اَمره *Humza*, although it seldom enters into the composition of a Persian word, is very often used in Persian construction; either to express the indefinite article, as in the word بندۀ *Bundée* (a slave); or to connect one noun with another whether substantive or adjective, as in the words بَندۀ نیک *Bundée Neke* (a good slave), بَندۀ زید *Bundée Zyde* (the slave of *Zyde*); or as a termination to form the second person singular of

of the preterite tense, as in the words *گوشتۀ* *Goofstae* (thou hast spoken), *رفتۀ* *Ruftae* (thou hast gone), &c. If two *Yas* follow each other in a Persian word, the first must also be changed into *Humza*; as in the words *پاییدن* *Pauyedün* (to last), *زاییدن* *Zauyedün* (to bear a child) and some others. This *Humza* however seems to be an orthographical mark rather than a letter, being used to express the sound of *Zere*, or of *Ya*, *Mauroof* and *Mújbool*, in situations where these sounds could not always be expressed in any other manner; that is, when they occur at the end of a word after the *gentle aspirate*. For instance, if *ی* were written instead of *Humza* in the words *گوشتۀ* *Goofstae* *بندۀ* *Bündae* &c., (as thus *گوشتی* *Goofstahē*, *بندی* *Bundabē*,) the letter *ی* would assume the sound of the *sensible aspirate*, whereas it really possesses that of the *gentle aspirate*. The words *رفتۀ* *Ruftae*, *گرفتۀ* *Kurdaē* might however be thus written: *گرفتای* *Goofstāē*, *رفتای* *Ruftāē*, *گرفتای* *Kürdāē*.

HAVING endeavoured in the preceding pages to illustrate the various sounds of each letter, and of the three vowel points, it may now be remarked that an accurate pronunciation is more easily attainable in the Persian, than perhaps in any other language. With a few slight exceptions which have already been noticed, such as *Waoi Maudoola*, &c., there is no Persian word of which the pronunciation is in the least arbitrary. The pronunciation will indeed appear to be arbitrary, to those who have not been in the habit of attending to the short vowels, which are understood in every word, although they are seldom written; but in order to discover it with the utmost certainty, it is only necessary to ascertain these vowel points; and this may be done, in almost every doubtful case, by having recourse to an Arabic or Persian lexicon.

To illustrate this observation by an example. The letter *ه*, if the vowel points be not expressed, appears to represent five
H sounds

sounds in the words *تو* *To* (pronounced like *so* thou,) *كو* *Koo* (where), *نو* *Now* (new), *وصل* *Wissl* (a meeting), and *ومال* *Vesaul* (a meeting); but if the vowel points be expressed in these words, as thus (*وَمَالٌ وَصَلَ نُو كُو تُو*), it will be evident that no doubt can arise, with regard to the pronunciation of any except the first and second, in which it will still remain to be determined, whether the letter *و* be *Mauroof* or *Müjbool*; and this point also may generally be known, on reference to a Persian dictionary. Those who trust, for the acquisition of an accurate pronunciation, either to common usage, or to the verbal information of the best educated natives, will often be misled; first, because no exertion of memory can enable the most able Persian scholar unerringly to recollect the vowel points which are understood in every word, although they are seldom written; and secondly, because the common class of moonshes, often defective in matters of still greater importance, are more particularly so in their pronunciation: a circumstance, however, which is often to be ascribed rather to the scarcity and high price of books, than to their own negligence.

THE pronunciation of Persian words being fixed by certain definite rules, it may be useful to recapitulate some of the foregoing remarks; and to exhibit the letters *ا* and *ع*, as they are restricted to one or more sounds by the vowel points and the mark *Sookoon*. The various powers of all the other letters, whether quiescent or moveable, have been sufficiently illustrated in the preceding pages; and admit of no remarks, in addition to those which have already been made.

اَلِفٌ مُّتَحَوِّجَةٌ

ALIF' MUFTOON, or *Alif* moveable by the vowel *Futhá*, is said to occur in Persian words only; because, in Arabic words, the same letter would be termed *اَلِفٌ مُّتَحَوِّجَةٌ*, although there seems to be often no real distinction, between what is called a moveable *Alif* in Persian words, and a moveable *Humza* in Arabic words. It

invariably

invariably represents the sound of *u* in *but*. Examples: اُبْر *Übür* (a cloud), اُسْتَر *Üßür* (a mule).

اَلِفٌ مُّكْسُوْرٌ

ALIFÉ MUKSOOR, or *Alif* moveable by the vowel *Kufr*, occurs only in Persian words, and represents the sound of *i* in *bit*. Example: اِسْتَم *Isbküm* (the belly).

اَلِفٌ مُّضْمُوْمٌ

ALIFÉ MUZMOOM, or *Alif* moveable by the vowel *Zumma*, occurs only in Persian words, and represents the sound of *oo* in *book*. Example: اُسْتَر *Oofbloor* (a camel).

اَلِفٌ سَاكِنٌ

ALIFÉ SAUKIN, or *Alif* quiescent occurs in Arabic and Persian words, after the vowel *Zübür*, and represents the sound of *au* in *haul*. Examples: مَال *Maul* (wealth), جَا *Jau* (a place).

اَلِفٌ كُسْبِيَّةٌ

ALIFÉ KUSHEEDA', or the lengthened *Alif* represents two *Alifs*, the first moveable by the vowel *Zübür*, and the second quiescent. It has the sound of the long vowel *au* in the word *haul*; and never occurs, except at the beginning of word or of a syllable; because, in every other situation, the same sound would be expressed by a *quiescent Alif*, as already mentioned. Examples: اَبْ or اَبْ *Aub* (water), مَال or مَال *Maqul* (the place of returning). This last example, which consists of two syllables, may be opposed to مَال *Maul* (wealth); in which the long vowel *au* is represented by *Alif* quiescent, and not by the lengthened *Alif*; because *Maul* (wealth), is a word of one syllable only.

اَلِفٌ مُّفْتُوْحٌ

HUMZAE' MUFTOON, or *Humza* moveable by the vowel *Futba*.

is peculiar to Arabic words, and if it occur at the beginning of a word, invariably assumes the form of *Alif*, and represents the sound of *Futba*; that is of *u* in the word *but*. Examples: أَفْضَلُ *Uẓẓul* (more excellent), أَظْهَرُ *Uẓbur* (more apparent), &c. In the middle, or at the end of a word, it generally assumes the form of that letter which is homogeneous with the vowel point of its prepositive, and the sound, in this case, still approaches to that of *u* in the word *but*; being formed however, as formerly remarked, at the lower extremity of the throat. The words سَأَلَ *Sa'ala* (he asked), مِائَاتٌ *Me'at* (hundreds), and جُودُنَ *Jooḍun* (the pots of a druggist), exhibit the letter *Humza* moveable by the vowel *Futba* under the form of an *Alif*, a *Wao*, and a *Ya*, according to the vowel point which precedes it in each of these words.

هَمْزَةٌ مُكْسُورَةٌ

HUMZAE' MUKSOOR, or *Humza* moveable by the vowel *Kuṣr*, at the beginning of a word, invariably assumes the form of *Alif*, and represents the sound of *i* in *bit*. Examples: إِنْسَانٌ *In-saun* (a man), إِسْلَامٌ *Islaum* (the Moohummudan faith), &c. If it be not initial it generally assumes the form of ي, and the sound resembles that of the medial *e* in *adequate*; being formed, however, at the lower extremity of the throat. Examples: سُئِلَ *Sooṣla* (it was asked), لَيْسَ *Laeem* (unworthy).

هَمْزَةٌ مُزْمُومَةٌ

HUMZAE' MUZMOOM, or *Humza* moveable by the vowel *Züm-ma*, at the beginning of a word, invariably assumes the form of *Alif*, and represents the sound of *oo* in *book*. Examples: أَوْفَاؤُ *Oofaauz* (a teacher), أَكْرَمُ *Ookroom* (be thou generous). If it be not initial it generally assumes the form of و, and the sound resembles that of *oo* in *book*; being formed, however, at the lower extremity of the throat. Examples: رَوُفٌ *Raoqfu* (he was kind), رُؤُوسٌ *Rooos*, the plural of رَأْسٌ *Raas* (the head).

هَمْزَةٌ

هَمْزٌ سَاكِنٌ

HUMZAE' SAUKIN, or *Humza* quiescent, assumes the forms of *Alif*, *Wao*, and *Ya*, according to the various vowel points of the letter which precedes it. Examples: رَأْسٌ *Raas* (the head), بَوَّاسٌ *Boos* (a calamity), and بَيْعَرٌ *Beer* (a well). The sound of *Humza* quiescent approaches very nearly to that of the letter of which it assumes the form; being distinguished from it, merely, by some degree of difficulty in the utterance.

A QUIESCENT *Humza*, at the end of an Arabic word, is generally written in its own shape; and is pronounced like the letter *Alif*, being uttered, however, with some degree of difficulty. In this situation, it is frequently omitted by the Persians, as in اِنْجَوَا *Igbwau* for اِنْجَوَا *Igbwaa* (seduction), اِبْتَدَا *Ibtidau* for اِبْتَدَا *Ibtidaa* (the beginning), &c.; and in the Arabic language it receives a *Tunveen*, and is consequently a moveable *Humza*, forming the first letter of the last syllable; as thus: اِنْجَوَا *Igbwauoon*, اِبْتَدَا *Ibtidauoon*.

هَمْزٌ مُفْتَوِّحٌ

AÏNE' MUFTOON, or *Ain* moveable by the vowel *Futba*, represents a sound, approaching to that of *a*, in *art*, supposing the letter *a*, in that word, to be formed in the middle of the throat, and uttered with a strong compression of the muscles. Examples: عَقْلٌ *Akl* (understanding), عَشْرٌ *Ashur* (an army), عَبَثٌ *Abus* (play). It may form a triphthong with the letters *Alif*, *Wao*, and *Ya* quiescent; as in the words عَالِمٌ *Aulim* (learned), عَوْرَتٌ *Oowut* (being blind of an eye), and عَيْنٌ *Ain* (the eye).

هَمْزٌ مُكْسُورٌ

AÏNE' MUKSOOR, or *Ain* moveable by the vowel *Kust*, represents a sound, approaching to that of *i* in *if*; supposing the letter *i*, in that word, to be formed in the middle of the throat,

I

and

and uttered with a strong compression of the muscles. Examples: *عَبْرَت* *Ibrut* (advice), *عِمَارَت* *Imaurut* (a building). It may also form a triphthong with the letter *ي*, but not with *Alif* or *Wao*. Examples: *بَعِيد* *Baeed* (distant), *بَعِير* *Baeer* (a camel).

عَيْن مَضْمُوم

AÏNE' MUZMOOM, or *Ain* moveable by the vowel *Zimma*, represents a sound approaching to that of *oo* in *book*, supposing *oo*, in that word, to be formed in the middle of the throat, and uttered with a strong compression of the muscles. Examples: *عُسْرَت* *Oosrut* (poverty), *بَعْدَ* *Baeeda* (he was distant). It may form a triphthong with *و*, but not with *Alif* or *Ya*. Example: *مَوْعُود* *Mowood* (promised).

عَيْن سَاكِن

AÏNE' SAUKIN, or *Ain* quiescent, must occur either in the middle or at the end of a syllable, and generally forms a diphthong with the preceding vowel point. The sound of *Ain Saukin* would resemble that of *au* in *haul*, if the long vowel *au*, in that word, were to be uttered in the manner already mentioned. Examples: *بَعْد* *Baud* (after), *مَعْبَر* *Maubur* (a ferry), *مَعْبُر* *Meabur* (a ferry boat), *مُعْتَاد* *Mooatad* (usual), *إِئْتِمَاد* *Iatimaud* (confidence), &c.

THE division of Persian words into syllables is regulated by the following simple rule, which must be observed, as nearly as possible, in every practicable case. Every moveable letter should constitute a complete syllable, unless it be followed by one or more quiescent letters; in which case, all the quiescent letters must be included in the same syllable with the preceding moveable letter. Examples: *بَعْد* *Baeeda* (he was distant), *كُفْرًا* *Kürooma* (he was generous), *ضَرَبَ* *Zürüba* (he beat), *خَلَقَ* *Hülka* (a ring), *هِيَ* *Hüß* (he is), &c. But if the letter

ع quiescent, follow a consonant not moveable, it is very difficult, if not impossible, to include both in the same syllable; and in this case, European scholars often bestow a vowel point on the first quiescent letter, which, however, it ought not to possess. Thus طَبَّح *Tūba* (the disposition), قَطَّع *Kūta* (cutting), قَاح *Kūla* (digging), are usually, though inaccurately, pronounced as if they were thus written: طَبَّح, قَاح, قَطَّع; but this is an error, which it is much easier to point out than to rectify; and practice will alone enable the learner to acquire some degree of facility, in the proper enunciation of ع, when it occurs in this situation*.

THE preceding are all the remarks, which it appears to me to be necessary to make on the pronunciation of the Persian letters. I have taken no pains to establish any particular system of *Anglo-Persian* orthography, because, I believe that the utility of such a system would by no means compensate for the trouble of acquiring it. Each letter of the English alphabet denotes many arbitrary sounds; and in order to the formation of a correct system of orthography, it would be necessary to restrict every letter to one sound by means of certain rules, which the learner would not easily be able to remember. The plainest rules already exist, in the Persian language, for restricting the powers of every letter; and consequently, there can be no reason for having recourse to any other than the Persian alphabet, in order to acquire an accurate pronunciation. I have therefore endeavoured to explain the various sounds of each Arabic and Persian letter, to the best of my ability; and having done that, I leave the reader to discover the proper pronunciation of every word, through the

* I am aware, that ع is thought to be a consonant by many people, for whose general opinions I have much deference. My own ideas of this letter have been sufficiently explained in the preceding pages; and I shall only add, that if the sound of ع be fully understood, it is a matter of little importance, whether it be considered as a vowel or a consonant. If it be truly a consonant, I should think that *Alif* must be so too.

medium of its own, rather than of any foreign character. The Arabic word **زُرْبَا** *Zūrūba* (he beat), for example, cannot be written in English characters, in such a manner as to convey to the reader an accurate idea of its true pronunciation; but if it be known that the letters **ز** and **ب** correspond with *z*, *r*, and *b*, and that the vowel *Futba*, which invariably represents the sound of *u* in *but*, is subjoined to each of them, the pronunciation will then be sufficiently evident; and it is a matter of little importance, what orthography may be adopted in writing this word in English characters. To give another example. The word **سُكُون** *Sookoon* (quiescence) contains a short and a long vowel, and the word **شِيرِينَ** *Sbeereen* (sweet) contains two long vowels. This cannot be discovered from the manner in which these words are written in English characters, but it is perfectly obvious, on reference to the mode, in which they are written in the characters of the Persian language.

On the system of Persian orthography, I shall add one more observation; namely, that it is so little arbitrary, as to enable any one acquainted with the common rules of prosody, to determine the accuracy of the measure of a Persian verse, by the eye as well as the ear; since every moveable or quiescent letter in one line, must have a corresponding moveable or quiescent letter in the next, unless the contrary be admissible, without violation to the rules of prosody.

EXAMPLE.

نشد بر تنی تانہ ہر دامنش
نزد دہری تانہ ہر دامنش

NEZAUMEE.

" He killed every one whom he attacked; he slew every one
" whom he assaulted."

OF

OF NUMERAL LETTERS.

MANY of the Persian letters are used to denote number; and the order, in which they are employed for this purpose, is generally expressed by the following words, which possess no meaning in themselves, but merely serve to arrange the letters in their proper order.

| | | | |
|---------------|---------------|---------------|-----------------|
| اَیَّجَد 1 | اَیَّوَز 2 | اَیَّطِی 3 | اَیَّکَمَن 4 |
| سَعَفَص 5 | قَرَشَت 6 | نَشَد 7 | فَطَخ 8 |

THIS mode of arithmetic is termed the *Hisabé Joommûl* (حِسَابِ جُمْل) ; and the following is the numerical value of each letter:—

| | | | |
|---|----|---|------|
| ا | 1 | س | 60 |
| ب | 2 | ع | 70 |
| ج | 3 | ف | 80 |
| د | 4 | م | 90 |
| ه | 5 | ق | 100 |
| و | 6 | ر | 200 |
| ز | 7 | ش | 300 |
| ح | 8 | ت | 400 |
| ط | 9 | ث | 500 |
| ی | 10 | خ | 600 |
| ک | 20 | ذ | 700 |
| ل | 30 | ض | 800 |
| م | 40 | ظ | 900 |
| ن | 50 | غ | 1000 |

A DIFFERENT order and value has been assigned to the letters by some writers; but this is the order which is generally received, and the only one which it is necessary to mention here.

THE *Hifabé Joomniút* is generally used in poetry, to ascertain the date of any particular event; as in the following lines on ABOO ALI SYNA or AVICENNA, in which the dates of his birth, education, and death, are commemorated.

تَجَمُّعُ الْفَضْلِ يُوَلِّدُنِي دَر شَجْعِ اَمْدَازِ عَدَمِ بُوَجُودِ
دَر شَصَاكَرْدِ كِتَبِ جَمَاهُورِ دَر تَلَكُرْدِ اَيْنِ جِهَانِ پِدْرُودِ

"THE assemblage of every excellence, BOO ALI SYNA, in "*Shujaa* (373 *Higera*) sprung from nonexistence into life: in "*Sbusaa* (391) he studied all the sciences; and in *Tukuz* (427) "he bade the world farewell."

THE numerical value of the letters, composing the word *شج* *Shujaa*, will be found to amount to 373; and those of the words *شما* and *تلكر* to 391, and 427.

OF THE TERMS BY WHICH CERTAIN LETTERS OF THE ALPHABET ARE DISTINGUISHED FROM EACH OTHER.

A SLIGHT inspection of the Persian alphabet will evince the necessity of employing terms, to distinguish the various letters of which it is composed, from each other. Many of these letters have similar forms, varied only by the number, the situation, the presence, or the absence of those points which are applicable to some, as they are withheld from others; and several other letters approximate so nearly in sound, as to render it very difficult, if not impossible, to distinguish one from another, in the pronunciation of a native of Hindoostan, or of Persia. It is evident, therefore, that without the assistance of those terms, which have been employed to obviate this inconvenience, the utmost confusion must necessarily arise both in writing and in conversation. For on the one hand, the carelessness and ignorance of the transcribers,

transcribers, employed to copy an Arabic or a Persian lexicon, would often occasion the misapplication of some points, and the omission of others; and on the other hand, it would be difficult in conversation, when occasion required it, to distinguish one letter from another possessing nearly the same sound.

By the invention of the terms which are now to be enumerated, all the letters of the alphabet are sufficiently distinguished from each other; and consequently the inconvenience arising from the resemblance of one letter to another, either in form or in sound, is considerably diminished, though it cannot be entirely removed.

In order to comprehend, in one view, all those letters which are distinguished by the same terms, it will be necessary to divide the alphabet into various classes; the first of which includes seven letters, **ذ ح ط ص س ر د**, distinguished from others of the same form, merely by the absence of the diacritical points, and therefore termed **مُهْمَلَة** or **غَيْرُ مَقْطُوعَة**, both of which terms imply the absence of these points.

THE second class comprehends the letters **ظ ض ش ز ذ** and they are designated by the terms **مَقْطُوعَة** or **مُخْتَمِرَة**, implying a signification opposite to the former.

THE third class comprehends the letters **ک** and **پ**, all of which, being peculiar to Persian words, are therefore designated by the terms **عَرَبِي** or **فَارَسِي** signifying *Persian*.

THE fourth class comprehends the letters **ب** and **ج**, which are equally common to Arabic and Persian words, but are distinguished by the terms **عَرَبِي** or **تَارِي** signifying *Arabic*, in opposition to those letters of similar forms, which are peculiar to Persian words.

THE letter **ب** together with **ت**, **ث**, and **ي**, may also constitute the

the fifth class; since these letters are often distinguished from each other by various terms, to be detailed hereafter, which are descriptive of the number and situation of the vowel points, applicable to each.

THE sixth class comprehends the letters ق and ف, which are designated by those words, in which they respectively occur in the *Hifsaubé Joommül*. Any other letter, used to denote number, may also be described in the same manner.

THE letters ا ل م ن و and ر are seldom or never described by any terms; probably, because most of them are sufficiently distinguished from each other, and from the other letters of the alphabet, either by the name, sound, form, or otherwise; and consequently do not require to be marked by those terms, which are useful and necessary, when applied to the rest. Most of them, however, might be designated, if necessary, by the words in which they respectively occur in the *Hifsaubé Joommül*.

A LIST of the letters, together with all the terms which are applicable to each, is here subjoined; and may be committed to memory, by the learner, with considerable advantage.

| | | | | |
|---|----------|-----------------|----------|-----------|
| ب | بای آجبد | بای موحده | بای غسری | بای نمازی |
| پ | | | بای غسبی | بای فارسی |
| ت | تای قرشت | تای منات قوتانی | | |
| ث | تای مخذ | تای منات | | |

| | | | | |
|---|---------------|--|--------------------------|-------------------|
| ج | | | جِسمِ عَسَرِی | جِسمِ تازی |
| ج | | | جِسمِ عَجَبِی | جِسمِ قازِی |
| ح | حَايِ حَطَبِی | | حَايِ غَیْرِ مَقْطُوطَہ | حَايِ مَقْطُوطَہ |
| خ | | | حَايِ مَقْطُوطَہ | حَايِ مَقْطُوطَہ |
| د | | | دَايِ غَیْرِ مَقْطُوطَہ | دَايِ مَقْطُوطَہ |
| ذ | | | دَايِ مَقْطُوطَہ | دَايِ مَقْطُوطَہ |
| ر | | | رَايِ غَیْرِ مَقْطُوطَہ | رَايِ مَقْطُوطَہ |
| ز | | | رَايِ مَقْطُوطَہ | رَايِ مَقْطُوطَہ |
| ژ | | | رَايِ عَجَبِی | رَايِ قازِی |
| س | | | سَیْنِ غَیْرِ مَقْطُوطَہ | سَیْنِ مَقْطُوطَہ |
| ش | | | سَیْنِ مَقْطُوطَہ | سَیْنِ مَقْطُوطَہ |
| ص | | | صَاوِ غَیْرِ مَقْطُوطَہ | صَاوِ مَقْطُوطَہ |
| ض | | | صَاوِ مَقْطُوطَہ | صَاوِ مَقْطُوطَہ |

| | | | | |
|---|--------------|--------------------------|-------------------------|-----------------------------|
| ط | طَايِ حُطِّي | | طَايِ غَيْرِ مَقْطُوطَه | طَايِ مُنْمَلَه |
| ظ | ظَايِ ضَطَّخ | ظَايِ مَقْطُوطَه | | ظَايِ مُنْمَلَه |
| ع | | عَيْنِ غَيْرِ مَقْطُوطَه | | عَيْنِ مُنْمَلَه |
| غ | | غَيْنِ مَقْطُوطَه | | غَيْنِ مُنْمَلَه |
| ک | | کَافِ عَرَبِي | | کَافِ تَازِي |
| گ | | کَافِ عَجَمِي | | کَافِ فَارِسِي |
| ه | هَآيِ هَوَز | هَآيِ دَوَرَه | | |
| ی | يَايِ حُطِّي | | | يَايِ مُنْمَلَتِ فُخْتَارِي |

PERMUTATION OF LETTERS.

OF the permutation of Persian letters, a subject which has occupied the attention of many grammarians, there are not many instances in the language, and those which are most common are nearly comprized in the following examples:—

PERMUTATION OF ي.

| | | | | | |
|-----------|-----------|------------------------------|--------|------|----------|
| يَرَمَّان | اَرَمَّان | A present. | بَدُو | بَاو | To him. |
| يَكْدِش | اَكْدِش | Any animal of a mixed breed. | بَدَان | بَان | To that. |

PERMUTATION

PERMUTATION OF ب.

| | | | | | |
|---------|---------|-------------|-----|-----|---------|
| تَمِيبْ | تَمِيبْ | Fear. | آو | آب | Water. |
| خَوَاو | خَوَاب | Sleep. | وَس | بَس | Enough. |
| زُتَان | زُبَان | The tongue. | فَا | بَا | With. |

PERMUTATION OF پ.

| | | | | | |
|--------|--------|--------------|-----------|-------------|----------|
| فِیل | پِیل | An elephant. | فَارَس | پَارَس | Persia. |
| سَفِید | نَسِید | White. | فِرَوَزِی | پَسِرَوَزِی | Victory. |

PERMUTATION OF ج.

| | | | | | |
|--------|--------|------------|----------|----------|-----------|
| کَرَج | کَرَج | Crooked. | اَخْشِیک | اَخْشِیج | Contrary. |
| پُوزِه | جُوزِه | A chicken. | کَاش | کَاج | Would I |

PERMUTATION OF چ.

| | | | | | |
|--------|--------|--------------------------------|------|--------|--------------|
| لَچَه | لَچَه | A flame. | کَاژ | کَاج | A pine tree. |
| کَاشِی | کَاجِی | A vessel used in making glass. | نُوز | نُوج | A pine tree. |
| پِزَنک | پِچَنک | A physician or a surgeon. | صِین | پِچِین | A wrinkle. |

PERMUTATION

PERMUTATION OF خ.

| | | | | | |
|---------|---------|----------------------|-----------|-----------|--------------------------|
| سَنَبَخ | سَنَبَخ | An arrow or a spear. | هَبَرِي | خَبَرِي | A yellow odorous flower. |
| تَاغ | نَاغ | A species of tree. | سَنُو | نَسَنُو | Confessing. |
| هَاس | خَاك | An egg. | خَنَاقَان | خَنَاقَان | A flint. |

PERMUTATION OF و.

| | | | | | |
|----------|----------|--------------------|----------|----------|-----------|
| مَرَج | وَرَج | A partridge. | خَات | خَاد | A kite. |
| سَمَوَات | سَمَوَاد | A species of bird. | اَسْمَاذ | اَسْمَاد | A master. |
| زُرَّت | زُرْد | A species of grain | سَا فَج | سَادَه | Blank. |

PERMUTATION OF ر.

| | | | | | |
|-------------|-------------|-------------------------|-------------|-------------|----------------------------------|
| اَلْوَنَد | اَرُوَنَد | The name of a mountain. | لَوْنُخ | رَوْنُخ | A graft, of which mats are made. |
| خَنَال | خَنَار | A well known tree | رَبِيحَال | رَبِيحَار | A species of pickles. |
| زَبَلَوَنَل | زَبَلَوَنَر | A sun flower. | زَبَلَوَنَل | زَبَلَوَنَر | A sun flower. |

PERMUTATION

PERMUTATION OF ز.

| | | | | | |
|------|------|---|------|-------|---------|
| رُوج | رُوز | The day. | سُوج | سُوز | A burn. |
| آبَس | آباز | The name of a slave of SOOL- TAUN MUM- MOOD. | کُرخ | کُربز | Flight. |

PERMUTATION OF ر.

| | | | | | |
|-----------|------------|-------------------|----------|-----------|--------------|
| لَاجُورِد | لَا رُورِد | Azure. | کَاج | کَاژ | Squinting. |
| جُولیدَه | رُولیدَه | Entangled (hair). | مِجَاجَن | یَر تَکَن | The eyelids. |

PERMUTATION OF س.

| | | | | | |
|-----------|-----------|------------|--------|--------|-------------|
| سُشَنَبی | سُشَنی | Wrestling. | آسَه | آتاس | A swelling. |
| فِرِشَتَه | فِرِشَتَه | An angel. | خُروُج | خُروُس | A cock. |

PERMUTATION OF ش.

| | | | | | |
|---------|---------|--------------------|-------|-------|--------------------|
| پَاچَان | پَاشَان | Sprinkling. | تَاج | تَاش | Would I |
| سَار | سَار | A species of bird. | سَارک | سَارک | A species of bird. |

PERMUTATION OF خ.

| | | | | | |
|-------|-------|--------|--------|--------|------------------------|
| آبَان | آبَاخ | A esp. | جَبَان | جَبَاخ | The wings of a saddle. |
|-------|-------|--------|--------|--------|------------------------|

PERMUTATION OF ک AND ل.

| | | | | | |
|------------|------------|------------------------|------------|------------|-----------------------|
| شَاخَجَه | شَاکَجَه | A woman's breast band. | غَرَه کَاو | کَرَه کَاو | A species of bullock. |
| قَرَاکَنَد | کَرَاکَنَد | A quilt worn in war. | زَرُو | زَلُو | A leech. |

PERMUTATION OF ک.

| | | | | | |
|---------|---------|-----------------------------|----------|-----------|----------------|
| اَوَج | اَوک | The summit. | قَرَاکَج | قَرَه کَج | Understanding. |
| بَکَام | کَام | A bridle. | اَوَجَج | اَوَرکَج | A throne. |
| کَلَوَه | کَلَوَه | A bullet. | اُسْتَاخ | کُسْتَاخ | Proud. |
| اَوَنَد | اَوَنک | A rope, to hang clothes on. | سَرَقِین | سَرکِین | Dung. |
| جَبَاان | کَبَاان | The name of a country. | بُسْتَاخ | کُسْتَاخ | Proud. |

PERMUTATION OF م AND و.

| | | | | | |
|---------|----------|-----------------------------------|-------|--------|-----------------|
| کَبِین | کَبِیم | A quilt to protect horses in war. | بَان | بَام | An upper floor. |
| بُفَسَه | نُوفَسَه | A writing. | یَاَد | یَاوَه | Nonsense. |

PERMUTATION OF ۹.

| | | | | | |
|-----|-------|-----------|-------|-------|-----------|
| خز | بزر | A coward. | نَکاج | نَکاه | Suddenly. |
| اَج | بَسَج | Any. | نَاج | نَاه | The moon. |

THE permutations here mentioned might be supported, if necessary, by extracts from the writings of the Persian poets; and many more examples might, no doubt, be added to the number; but the subject is, in fact, of very little importance to the progress of the learner, who will be sufficiently prepared for the occasional permutation of the letters, by those examples which have already been adduced.

PARTS OF SPEECH.

THE Persian language, in imitation of the grammatical system adopted in Arabia, has been divided into three general classes or parts of speech, known in grammar by the terms **فعل**, **اسم**, and **حرف**, or Noun, Verb, and Particle. *sem jichel*

A **VERB** has been defined to be a word, the meaning of which being complete in itself, implies a reference to time past, present, or future. A **NOUN** is a word, the meaning of which being complete in itself, has no reference to time; and a **PARTICLE** is a word, which has no meaning of its own, but points to a particular meaning in some other word*.

THE term **فعل**, includes only the tenses of a verb; while

* These definitions may, possibly, appear to be inaccurate to the European reader. The grounds, on which they have been adopted by Eastern writers, will be detailed in the sequel.

the word اسم comprehends not only the nouns and pronouns of Europe, but also all infinitives and participles, as well as some words which have been assigned to the class of prepositions by the grammarians of Europe. Under the term حرف are included most of the prepositions, interjections, and conjunctions. The adverbs are commonly assigned to the class of adjective nouns, for reasons which will be explained hereafter.

BEFORE we proceed to the consideration of nouns, it is deemed most advantageous, to direct the attention of the learner to the inflexions of Persian verbs; from the various parts of which, it will be evident, hereafter, that many of the nouns are necessarily derived.

PERSIAN verbs have been divided, by Eastern grammarians, into two classes, termed لازم and متعدی, or *Intransitive* and *Transitive*; by the first of which terms, is to be understood, every verb which requires a nominative only, and admits of no accusative, as *خفتن* To sleep, *رفتن* To go, *نکار شدن* To be wounded; and by the second of which, is to be understood, every verb which requires an accusative, as *زدن* To strike, *دادن* To give, *پنداشتن* To suppose, *خوردن* To eat, and its derivative *خورانیدن* To cause to eat.

IT is evident, therefore, that the terms لازم and متعدی include, not only all those verbs which have been divided in Europe into the *Active*, the *Neuter*, the *Passive*, the *Transitive*, and the *Intransitive* classes, but also another species of derivative verbs, which may be termed *Causal*; being formed from the imperative of the primitives, by adding the terminations *اندن* or *انیدن*; as *رسیدن* To arrive, *رساندن* or *رسانیدن* To cause to arrive; *رفتن* To escape, *راندن* or *رانیدن* To release; *پروردن* To cherish, *پروراندن* or *پرورانیدن* To cause to cherish, &c. Of verbs

possessing

possessing both an active and a neuter sense there are many examples in the Persian language; such as سوختن To burn, رنجیدن To grieve, or To vex, آموختن To teach, or To learn, and many others which it is unnecessary to mention.

OF THE INFINITIVE AND THE FORMATION OF THE TENSES.

ALL infinitives in the Persian language end either in *ن* or *تن*. *بودن* To be, or To remain, *شدن* To be, or To become, *آمدن* To come, *خواستن* To wish, *آرستن* or *توانستن* To be able, &c. But if a termination can be used, only, for the purpose of varying or modifying a sense which previously existed in the antecedent, and if it cannot bestow a new sense where none existed before, then the letter *ن* can alone be considered as the sign of the infinitive; since the preceding letter, whether it be *ز*, or *ت*, often forms a component part of the antecedent, the meaning of which would be entirely lost, if it were taken away.

THUS, if the syllable *زن* were rejected from the verb *زدن* To strike, nothing would remain but the letter *ز*; and the meaning of the verb would be entirely destroyed. The letter *ن*, on the contrary, may invariably be rejected without destroying the sense of the verb; since the *third person singular preterite*, and the *abstract substantive noun*, are both formed from the infinitive by rejecting the letter *ن*. This letter, alone, has therefore been generally considered, as the sign or termination, which indicates the infinitive. Examples: *گفتن* To speak, *گفت* He spoke, *گفتن* Speech; *کشتن* To sow, *کشت* He sowed, *کشتن* Tillage; *فروختن* To sell, *فروخت* He sold, *فروختن* Sale, &c.

BUT if the existence of a termination be a proof of the pre-existence of its antecedent, the infinitive, in that case, cannot be the root of the verb; but must, on the contrary, be itself derived from its antecedent, by adding the letter *ن*.

N

THIS

THIS consideration has induced many grammarians to reject the infinitive, and to assign the third person singular preterite, and the second person singular of the imperative, as the two general sources of derivation in all Persian verbs*. Such a refinement, however, whether it be just or not, can be attended with no practical advantage to the learner; and it will therefore be unnecessary, in this work, to deviate from the usual system of grammarians, in which the infinitive has been considered as the source, from which all the other parts of a verb are necessarily derived.

Seven classes of Infinitives in دن
If the infinitive end in دن, the letter , invariably follows one of these seven letters; ی و ن م ز ر ا. All infinitives ending in دن may therefore be divided into seven classes, distinguished from each other by one or other of these letters, as in the following examples: افتادن To fall, پرورتن To cherish, زدن To strike, آمدن To come, راندن To drive, آفرودن To encrease, and پرسیدن To ask.

THE verb شدن To be, which was anciently written شودن, as might easily be proved by the authority of many grammarians, as well as by many examples, extracted from the writings of the Persian poets, may therefore be assigned to the sixth class; and the verb بستن To seize, which is only a contraction of بستادن or ستانیدن necessarily belongs to the fifth or the seventh.

Four classes of Infinitives in تن
OF infinitives ending in تن, there are four classes, distinguished from each other by the letters ف, س, ش, and خ, one or other of which invariably precedes the last syllable of the infinitive, as in the following examples: انداختن To throw, رستن To grow,

* The imperative, like the preterite, is often used in the sense of an abstract substantive noun. Examples: رنجیدن To grieve, رنج Grieve thou, رنج Grief; ترسیدن To fear, ترس Fear thou, ترس Fear, &c.

کشتن To kill, and تابتن To shine*. All infinitives, of whatever description, are therefore comprehended under eleven classes, of which I shall treat in their order; beginning with the letter ت, and ending with the letter ف.

Eleven
Classes
1-ف

THE second person singular of the imperative is the only part of a Persian verb, in the formation of which, various rules are applicable to various verbs; and hence it will be necessary to detail the rules by which the imperative is formed, in verbs of every class, before we proceed to enumerate those applicable to the formation of the other tenses; these last rules being the same in all Persian verbs without exception.

FIRST CLASS. اَدَن

VERBS of the first class are not numerous, and the imperative is regularly formed from the infinitive, by rejecting the three last letters, as in the following examples.

| INFINITIVE. | | IMPERATIVE. | |
|-------------|---------------------|-------------|-------------|
| ایستادن | To stand. استادن | ایست | Stand thou. |
| نهادن | To place. نهادن | نه | Place thou. |
| فرستادن | To send. | فرست | Send thou.† |
| افتادن | To fall. | افت | Fall thou. |

* With the exception of three or four verbs, such as آمدن To come, زدَن To strike, شدن To be, and بستَن To seize; the letter, preceding و or ت of the infinitive, is invariably quiescent.

† The words فرست and فرستد are sometimes used instead of فرست, and فرستد as the imperative and aorist of the verb فرستادن To send; but this is a vulgar error, which never occurs on the writings of any good author.

IRREGULAR

IRREGULAR VERBS OF THIS CLASS.

| INFINITIVE. | | IMPERATIVE. | |
|--------------------------|--|-------------|--|
| دَاَدَن | To give. <i>dādan</i> | دِه | Give thou. |
| عَشَادَن کَشَادَن | To open. <i>ashādān, kashādān</i> | عَشَاي | Open thou. |
| آمَادَن <i>āmādan</i> | To be prepared, (and according to some authors, 'To fill.) | آمَای | Fill thou, or Adorn thou, (and according to some authors, Be thou prepared.) |

THE Verbs دَاَدَن and عَشَادَن have, in fact, no imperative; عَشَاي and آمَای being the regular imperatives, formed from عَشَادَن and آمُودَن, according to the general rule, applicable to verbs of the sixth class.

SECOND CLASS.

رَوَن

IN verbs of the second class, the imperative is regularly formed from the infinitive, by rejecting the two last letters, as in the following example.

| INFINITIVE. | | IMPERATIVE. | |
|---------------|-----------------------------------|-------------|---------------|
| پَرَوَرَدَن | To cherish. | پَرَوَر | Cherish thou. |
| سَرَسْتَرَدَن | To spread. | سَرَسْتَر | Spread thou. |
| مُحَوَرَدَن | To eat. | مُحَوَر | Eat thou. |
| اَفْشَارَدَن | To squeeze, or express juice, &c. | اَفْشَار | Squeeze thou. |

INFINITIVE.

| INFINITIVE. | | IMPERATIVE. | |
|--------------|-------------|-------------|---------------|
| اَوْتَارَدَن | To swallow. | اَوْتَار | Swallow thou. |
| اَوَرَدَن | To bring. | اَوَر | Bring thou. |
| اَزَارَدَن | To hurt. | اَزَار | Hurt thou. |
| اَقْشَارَدَن | To squeeze. | اَقْشَار | Squeeze thou. |
| سَهَارَدَن | To resign. | سَهَار | Resign thou. |
| گَزَارَدَن | To quit. | گَزَار | Quit thou. |
| اَنجَارَدَن | To suppose. | اَنجَار | Suppose thou. |

IRREGULAR VERBS OF THIS CLASS.

| INFINITIVE. | | IMPERATIVE. | |
|-------------|-----------|-------------|-------------|
| اَوَرَدَن | To bring. | اَر | Bring thou. |
| بَرَدَن | To take. | بَر | Take thou. |
| مَرَدَن | To die. | مَر | Die thou. |
| کَرَدَن | To do. | کُن | Do thou. |

O

IT

It will be observed that the verb **زَدَن** has two imperatives, (**آر** and **آوَر**) the one regular, and the other not regular. In the imperative of the verb **بَرَدَن** To take, the only irregularity consists in the change of its vowel point *Pejsh* to *Zubur*.

ثالث و رابع کلاس، **زَدَن**
 OF THE THIRD AND FOURTH CLASSES, THE TWO FOLLOWING ARE THE ONLY VERBS IN THE LANGUAGE.

| INFINITIVE. | | IMPERATIVE. | |
|---------------|------------|-------------|--------------|
| زَدَن | To strike. | زَن | Strike thou. |
| آمَدَن | To come. | آي | Come thou. |

FIFTH CLASS. **نَدَن**

In all verbs of the fifth class, without exception, the imperative is formed from the infinitive by rejecting the two last letters, as in the following examples.

| INFINITIVE. | | IMPERATIVE. | |
|-------------------|-------------|-----------------|---------------|
| کَنَدَن | To dig. | کَن | Dig thou. |
| اَنگَزَن | To fill. | اَنگَن | Fill thou. |
| پَرَاگَزَن | To scatter. | پَرَاگَن | Scatter thou. |
| اَنگَزَن | To throw. | اَنگَن | Throw thou. |

INFINITIVE.

| INFINITIVE. | | IMPERATIVE. | |
|---------------|-------------|-------------|---------------|
| مَاقْدَنْ | To remain. | مَان | Remain thou. |
| رَاقْدَنْ | To drive. | رَان | Drive thou. |
| خَوَانْدَنْ | To read. | خَوَان | Read thou. |
| اَقْشَانْدَنْ | To scatter. | اَقْشَان | Scatter thou. |
| سِيقَانْدَنْ | To take. | سِيقَان | Take thou. |

DERIVATIVE VERBS OF THIS CLASS.

| INFINITIVE. | | IMPERATIVE. | |
|-----------------|----------------------|-------------|------------------------|
| سَاقْدَنْ | To cause to break. | سَاقَان | Cause thou to break. |
| رَاقْدَنْ | To release. | رَاقَان | Release thou. |
| نِشَانْدَنْ | To seat. | نِشَان | Seat thou. |
| پَرَوَرَانْدَنْ | To cause to cherish. | پَرَوَرَان | Cause thou to cherish. |

It has already been observed, that these derivative verbs are formed from the imperative of other verbs, by adding the terminations اندن or انیدن. Some of them have a sense merely active, and others have a sense both active and causal. They cannot be formed, at pleasure, from every imperative; and those only are to be

be considered as classical, which occur in the writings of the best authors. The verb **کرنیدن** To cause to do, which is derived from **کردن** To do, must therefore be considered as inaccurate, although frequently employed by the teachers of this country ; because the use of it is not sanctioned by the authority of any good writer.

SIXTH CLASS. **ودن**

IN verbs of the sixth class, the imperative is regularly formed from the infinitive, by changing the letter **و** into **ای** both quiescent, as in the following examples.

| INFINITIVE. | | IMPERATIVE. | |
|---------------|--------------|--------------|----------------|
| سودن | To wear. | سای | Wear thou. |
| سودن | To praise. | سای | Praise thou. |
| آسودن | To rest. | آسای | Rest thou. |
| آلودن | To stain. | آلای | Stain thou. |
| آزمودن | To try. | آزمای | Try thou. |
| افزودن | To encrease. | افزای | Encrease thou. |
| آندودن | To mix. | آندای | Mix thou. |
| نمودن | To shew. | نمای | Shew thou. |
| گشودن | To open. | گشای | Open thou. |

INFINITIVE.

| INFINITIVE. | | IMPERATIVE. | |
|-------------|-------------|-------------|---------------|
| سَوَدَن | To wear. | سای | Wear thou. |
| پَا لَوَدَن | To strain. | پَا لای | Strain thou. |
| پِسَوَدَن | To measure. | پِسای | Measure thou. |
| شَخَوَدَن | To scratch. | شَخای | Scratch thou. |
| فَرَمَوَدَن | To command. | فَرَمای | Command thou. |

OF this class there are a few irregular verbs, in which the imperative is formed from the infinitive, by rejecting the two last letters; and also, occasionally, by changing the vowel **پیش** into **زهر**, as in the following examples.

| INFINITIVE. | | IMPERATIVE. | |
|------------------|-------------|-------------|---------------|
| سَدَن شَوَدَن | To be. | شو | Be thou. |
| عَوَدَن | To slumber. | عو | Slumber thou. |
| دَرَوَدَن | To reap. | درو | Reap thou. |
| سِشَوَدَن | To hear. | شِشو | Hear thou. |
| بَوَدَن | To be. | بو مَاش | Be thou. |

OF the verb **بودن** To be, it is to be observed that the imperative **بو** is seldom or never used; but the aorist **بودم**, which is derived from it, very often occurs, in the writings of many old Persian authors. The second imperative **باش**, and its aorist **باشم**, are now, however, much more frequently used. The verb **بودن** signifies *To be* or *To remain*; and is by no means synonymous with the verb **شدن** which signifies *To be* or *To become*, as in the following example: **زید درویش بود اکنون تو انگر شد**: "ZYDE was poor, but 'now, he is become rich.' To say **زید درویش شد اکنون تو انگر بود** would therefore be nonsense.

THE verb **شدن** is also used in the sense of **رفتن** To go; as in the following example, where the one might be substituted for the other, without changing the sense of the sentence.

حافظ خاوت نشین دوش به میخانه شد
آتش پیمان گذاشت بر سر پیمان شد

"THE solitary HAFIZ last night went to the tavern, he broke his vows (of repentance), and betook himself to his cups."

SEVENTH CLASS. **ی ر ن**

IN verbs of the seventh class, the imperative is regularly formed from the infinitive, by rejecting the three last letters, according to the rule which is applicable to verbs of the first class. The following are a few examples.

| INFINITIVE. | | IMPERATIVE. | |
|-------------|------------|-------------|--------------|
| دوشیدن | To milk. | دوش | Milk thou. |
| رسیدن | To arrive. | رس | Arrive thou. |
| گزیدن | To bite. | گز | Bite thou. |

| INFINITIVE. | | IMPERATIVE. | |
|-------------|---------------------|-------------|-----------------------|
| گرویدن | To revolve. | گرد | Revolve thou. |
| بریدن | To cut. | بر | Cut thou. |
| بخشیدن | To grant. | بخش | Grant thou. |
| پوشیدن | To conceal. | پوش | Conceal thou. |
| پَریدن | To fly. | پر | Fly thou. |
| پرسیدن | To ask. | پرس | Ask thou. |
| ترسیدن | To fear. | ترس | Fear thou. |
| لاییدن | To laff. | لای | Laff thou. |
| نالیدن | To complain. | نال | Complain thou. |
| چشیدن | To taste. | چش | Taste thou. |
| جنبیدن | To move. | جنب | Move thou. |
| جنگیدن | To fight. | جنگ | Fight thou. |
| برجیدن | To walk gracefully. | برج | Walk thou gracefully. |

| INFINITIVE. | | IMPERATIVE. | |
|--------------|---------------------|-------------|-----------------------|
| مُخْطَبِدَن | To sleep. | مُخْطَب | Sleep thou. |
| نَوَابِدَن | To sleep, | نَوَاب | Sleep thou. |
| مُخْفَبِدَن | To sleep. | خَفَت | Sleep thou. |
| خُحْدِدَن | To laugh. | خُحْد | Laugh thou. |
| خَرَامِدَن | To walk gracefully. | خَرَام | Walk thou gracefully. |
| وَرِيدَن | To tear. | وَر | Tear thou. |
| أَمْرَزِيدَن | To forgive. | أَمْرَز | Forgive thou. |
| يَنْكَرِيدَن | To observe. | يَنْكَر | Observe thou. |
| هَلِيدَن | To quit. | هَل | Quit thou. |
| سَبِيدَن | To bore. | سَب | Bore thou. |
| سَبِيدَن | To break. | سَبَد | Break thou. |
| سَبِيدَن | To weigh. | سَبَج | Weigh thou. |
| مَالِيدَن | To rub. | مَال | Rub thou. |

DERIVATIVE VERBS OF THIS CLASS.

| INFINITIVE. | | IMPERATIVE. | |
|-------------|----------------------|-------------|------------------------|
| گرماییدن | To cause to weep. | گرمایان | Cause thou to weep. |
| جهاییدن | To cause to leap. | جهان | Cause thou to leap. |
| نیشایدن | To cause to fit. | نیشان | Cause thou to fit. |
| دوانیدن | To cause to run. | دوان | Cause thou to run. |
| نوشتایدن | To cause to write. | نویشان | Cause thou to write. |
| سباییدن | To cause to break. | سبان | Cause thou to break. |
| خیزانیدن | To cause to rise. | خیزان | Cause thou to rise. |
| خورانیدن | To cause to eat. | خوران | Cause thou to eat. |
| پرورانیدن | To cause to cherish. | پروران | Cause thou to cherish. |
| رمانیدن | To cause to escape. | رمان | Cause thou to escape. |
| سوزانیدن | To cause to burn. | سوزان | Cause thou to burn. |

THE formation of the verb **نیشایدن** from **نیشان** the imperative of **نیشان**. To fit, is slightly irregular, and furnishes the only instance,

instance, in which any deviation occurs from the general rule, which is applicable to the formation of causal verbs.

IRREGULAR VERBS OF THIS CLASS.

| INFINITIVE. | | IMPERATIVE. | |
|-------------|------------|-------------|--------------|
| گزيندن | To chufe. | گزين | Chufe thou. |
| چندن | To gather. | چهن | Gather thou. |
| آفرندن | To create. | آفرين | Create thou. |
| بيندن | To see. | بين | See thou. |
| شنيدن | To hear. | بشنو | Hear thou. |

Or the verb شنيدن it may be remarked, that the imperative is evidently borrowed from بشنودن To hear, which has already appeared, in the list of verbs of the sixth class.

EIGHTH CLASS. ختن

In verbs of the eighth class, the imperative is regularly formed from the infinitive, by changing the letter خ into ز, as in the following examples.

| INFINITIVE. | | IMPERATIVE. | |
|-------------|-------------|-------------|---------------|
| آنداختن | To throw. | آنداز | Throw thou. |
| آندوختن | To collect. | آندوز | Collect thou. |

INFINITIVE.

| INFINITIVE. | | IMPERATIVE. | |
|-------------------|------------|-------------|--------------|
| أَكْبَحَنَّ | To excite. | اَكْبِرْ | Excite thou. |
| أَقْرَوَّحَنَّ | To kindle. | اَقْرُدْ | Kindle thou. |
| أَوْبَحَنَّ | To hang. | أَوِرْ | Hang thou. |
| تَأَحَّضَنَّ | To attack. | تَازْ | Attack thou. |
| دَوَّحَنَّ | To sew. | دَوِّرْ | Sew thou. |
| بَاحَّضَنَّ | To play. | بَازْ | Play thou. |
| سَوَّحَنَّ | To burn. | سَوِّرْ | Burn thou. |
| رَبَّحَنَّ | To pour. | رَبِّرْ | Pour thou. |
| يَبَّحَنَّ | To sift. | يَبِّرْ | Sift thou. |
| تَوَّاحَّضَنَّ | To bestow. | تَوَّازْ | Bestow thou. |
| هَرَّوَّاحَّضَنَّ | To engage. | هَرَّوَّازْ | Engage thou. |
| هَبَّحَنَّ | To boil. | هَبِّرْ | Boil thou. |
| سَاحَّضَنَّ | To make. | سَازْ | Make thou. |

INFINITIVE.

| INFINITIVE. | | IMPERATIVE. | |
|--------------|----------|-------------|------------|
| غَرَبْتَن | To flee. | غَرِبْ | Flee thou. |
| مَرَدَافَتَن | To melt. | مَرَدَاز | Melt thou. |

IRREGULAR VERBS OF THIS CLASS.

| INFINITIVE. | | IMPERATIVE. | |
|-------------|-----------|-------------|-------------|
| شَنَافَتَن | To know. | شَنَاس | Know thou. |
| فَرَوَشَتَن | To sell. | فَرَوَش | Sell thou. |
| مَرَبَتَن | To break. | مَرَب | Break thou. |
| شَوَحَتَن | To weigh. | شَوَح | Weigh thou. |
| دَوَشَتَن | To milk. | دَوَش | Milk thou. |

Of the three last verbs, it is to be remarked, that the imperatives are evidently borrowed from مَرَبِيدَن To break, شَوَچِيدَن To weigh, and دَوَشِيدَن To milk, all of which have already been inserted in the list of verbs of the seventh class.

NINTH CLASS. ستن

In the ninth class, the imperative is regularly formed from the infinitive, by rejecting the three last letters; as in the following examples.

INFINITIVE.

| INFINITIVE. | | IMPERATIVE. | |
|---------------|--------------|-------------|----------------|
| زِیْتَن | To live. | زِی | Live thou. |
| مِیْرِیْتَن | To weep. | مِیْرِی | Weep thou. |
| نِیْکَرِیْتَن | To observe. | نِیْکَر | Observe thou. |
| آرِیْتَن | To be able. | آر | Be thou able. |
| دَانِیْتَن | To know. | دَان | Know thou. |
| تَوَانِیْتَن | To be able. | تَوَان | Be thou able. |
| نَمَانِیْتَن | To resemble. | نَمَان | Resemble thou. |

Of this class, there are a good many irregular verbs, in which the imperative is formed from the infinitive, by changing **س** into **ی**, or into **و** both quiescent; and several others, of which the imperative is formed in a manner so irregular, that they cannot be comprehended under any general rule.

EXAMPLES.

| INFINITIVE. | | IMPERATIVE. | |
|-------------|------------|-------------|--------------|
| کَاشَن | To lessen. | کَاه | Lessen thou. |
| خَوَاشَن | To wish. | خَوَاه | Wish thou. |

R

INFINITIVE.

| INFINITIVE. | | IMPERATIVE. | |
|-------------|------------|-------------|--------------|
| بُشَن | To leap. | بَر | Leap thou. |
| رَشَن | To escape. | رَه | Escape thou. |
| مُشَن | To wash. | مُشَوِي | Wash thou. |
| جُشَن | To seek. | جُوتِي | Seek thou. |
| رُشَن | To grow. | رُوي | Grow thou. |
| آرَاشَن | To adorn. | آرَاي | Adorn thou. |
| پَرَاشَن | To adorn. | پَسِيرَاي | Adorn thou. |
| مِیَوَسَن | To mix. | مِیَوَنَد | Mix thou. |
| بَسَن | To bind. | بَسَد | Bind thou. |
| رِشَكَن | To break. | رِشَكَن | Break thou. |
| خَاشَن | To rise. | خِزَر | Rise thou. |
| نِشَن | To sit. | نِشَن | Sit thou. |
| مَشَن | To break. | مَشَر | Break thou. |

THE imperative of the verb **شستن** To break, like that of **میشستن**, is evidently borrowed from **غسلیدن**.

TENTH CLASS. شتن

IN verbs of the tenth class, the imperative is regularly formed from the infinitive, by changing the letter **ش** into **ر**, as in the following examples.

| INFINITIVE. | | IMPERATIVE. | |
|-------------|-------------|-------------|---------------|
| کاشتن | To sow. | کار | Sow thou. |
| داشتن | To keep. | دار | Keep thou. |
| نیکاشتن | To write. | نیکار | Write thou. |
| آبکاشتن | To fill. | آبار | Fill thou. |
| آفکاشتن | To suppose. | آفکار | Suppose thou. |
| فرستادن | To send. | فرستار | Send thou. |
| گذاشتن | To quit. | گذار | Quit thou. |
| پنداشتن | To suppose. | پندار | Suppose thou. |

IRREGULAR VERBS OF THIS CLASS.

| INFINITIVE. | | IMPERATIVE. | |
|--------------|-------------|-------------|---------------|
| نَوِشْتَن | To write. | نَوِيس | Write thou. |
| بِهَشْتَن | To quit. | بِهَل | Quit thou. |
| گَرَشْتَن | To revolve. | گَرَو | Revolve thou. |
| اَفَرَاشْتَن | To exalt. | اَفَرَاز | Exalt thou. |

Of the three last verbs, it is evident, that the imperative is borrowed from *نَوِشْتَن*, *اَفَرَاشْتَن* and *گَرَوِيدَن*, all of which have already appeared, in the respective classes to which they belong. The verbs *سِرَشْتَن* To mix, and *اَغِشْتَن* To dissolve, are defective in the imperative, and in all those tenses which are derived from it. The verb *کَشْتَن* To till or To sow, is also defective in the imperative, unless it be permitted to borrow *کار* the imperative of *کَاشْتَن* To sow, already inserted.

ELEVENTH CLASS. فتن

In verbs of the eleventh class, the imperative is sometimes formed from the infinitive, by changing the letter *ف* into *ب*; and sometimes merely by rejecting the two last letters.

EXAMPLES.

| INFINITIVE. | | IMPERATIVE. | |
|-------------|----------|-------------|------------|
| کَوُشْتَن | To beat, | کَوِب | Beat thou. |

INFINITIVE.

| INFINITIVE. | | IMPERATIVE. | |
|--------------|-----------------------|-------------|-------------------------|
| رَوَّعْنَ | To sweep. | رَوِّبْ | Sweep thou. |
| أَسْوَعْنَ | To be disturb- ed. | أَسْوَبْ | Be thou dis- turbed. |
| نَافَّعْنَ | To shine. | نَافِّبْ | Shine thou. |
| يَافَّعْنَ | To find. | يَافِّبْ | Find thou. |
| سَافَّعْنَ | To hasten. | سَافِّبْ | Hasten thou. |
| فَرَّعْنَ | To deceive. | فَرِّبْ | Deceive thou. |
| كَافَّعْنَ | To dig. | كَافِّبْ | Dig thou. |
| بَافَّعْنَ | To weave. | بَافِّبْ | Weave thou. |
| سَكَافَّعْنَ | To split. | سَكَافِّبْ | Split thou. |

IRREGULAR VERBS OF THIS CLASS.

| INFINITIVE. | | IMPERATIVE. | |
|---------------|-------------|-------------|---------------|
| يَكْرِفَّعْنَ | To seize. | يَكْرِفِّبْ | Seize thou. |
| يَنْزِرُّعْنَ | To consent. | يَنْزِرِّبْ | Consent thou. |

| INFINITIVE. | | IMPERATIVE. | |
|-------------|-----------|-------------|-------------|
| رَوَتن | To go. | رَو | Go thou. |
| گفتن | To speak. | گوئی | Speak thou. |
| سُفتن | To bore. | سُت | Bore thou. |
| خُفتن | To sleep. | خُت | Sleep thou. |

OF the two last verbs, the imperative is evidently borrowed from *سُفتن* To bore, and *خُفتن* To sleep, both of which have already been inserted in the list of verbs of the seventh class. The verb *پنهان کردن* To conceal, has no imperative; and this verb, as well as *خوابیدن* To sleep, may perhaps be only contractions for *خفتیدن* and *پنهانیدن*, the former of which is inserted in every dictionary, although, of the existence of the latter, the following example from the *Boostaun*, furnishes the only proof, which has occurred to my observation.

جوابش نگردانم که پندین ستایش چه گفتی نهفت

“ OBSERVE his answer, how nobly he spoke! Be silent; why “ do you praise me so much ?”

FROM the foregoing observations, it will be evident, that, of several Persian verbs possessing the same sense, it frequently happens that *one only* is inflected through all the tenses; while the rest are defective in the imperative, and consequently in all those tenses which are formed from it. The verbs *خفتن*, *پنهان کردن* and *خوابیدن*

شکستن To break, with many others which have already been noticed, sufficiently illustrate this remark.

THERE are on the other hand several verbs, which, having the same form of the infinitive, require different imperatives, according to the different senses in which they may be used. Such is the verb **دوختن** To sew, or To milk, the imperative of which is **دور** in the one sense, and **دوش** in the other. It also happens, occasionally, that the same imperative springs from different infinitives, as in the words **مان** and **آر**, of which the former may be derived either from **ماندن** To remain, **مانش** To resemble, or **مانیدن** To resemble, and the latter either from **آردن** To bring, or **آرستن** To be able.

I N F L E X I O N O F V E R B S .

THE rules which are now to be enumerated for the inflexion of the imperative, as well as for the formation and the inflexion of all the other tenses, are applicable, without exception, to every verb in the Persian language; and therefore the learner, if he recollect the rules already detailed for the formation of the imperative, will experience little farther difficulty, in the formation or inflexion of every other tense.

THE imperative, in the third person singular, is formed by subjoining the letter **د** to the second person singular; and in the plural number, it is formed by subjoining the termination **ند، ید، یم**.

E X A M P L E F R O M T H E V E R B **بودن** TO BE.

| | | | | | |
|-----|------|-------------|-------|-------|--------------|
| | | | بویتم | باشیم | Let us be. |
| بو | باش | Be thou. | بوید | باشید | Be ye. |
| بود | باشد | Let him be. | بوند | باشند | Let them be. |

IN

In the terminations **یم** and **ید** it is to be observed, that **ی** has the same sound, which we have already ascribed to that letter, when it is distinguished by the term *Yae mujbool**, = *a in Eng. fate*.

THE aorist, in the first and second persons singular, is formed by subjoining to the imperative, the terminations **م** and **ی** *بای متعروف* = *i in machine*. In every other inflexion, it corresponds with the imperative.

EXAMPLE FROM THE VERB **خواستن** TO WISH.
Present bottom

| | | | |
|-------|-------------------|--------|----------------|
| خواهم | I may wish. | خواهیم | We may wish, |
| خواهی | Thou mayest wish. | خواهید | Ye may wish, |
| خواهد | He may wish. | خواهند | They may wish. |

THE preterite, in the third person singular, is formed from the infinitive by rejecting the letter **ن**; and the other inflexions of this tense are distinguished by the same terminations which are applicable to the aorist.

EXAMPLE FROM THE VERB **بودن** TO BE.

| | | | |
|------|------------|-------|------------|
| بودم | I was. | بودیم | We were. |
| بودی | Thou wast. | بودید | Ye were. |
| بود | He was. | بودند | They were. |

* I shall take this opportunity of inserting an observation, which I omitted in its proper place; namely, that the unlearned part of the inhabitants of *Errann* often deny the existence, in the Persian language, of the sound represented by *Was* and *Ya mujbool*, which they invariably pronounce, like *Was* and *Ya maarof*. The distinction however is recognized in every lexicon; and will not be controverted by a well educated Persian. It ought, therefore, to be carefully retained by those who are desirous of acquiring an accurate and classical pronunciation.

THE past participle is formed from the infinitive by changing the letter ن into ة.

EXAMPLES.

| | | | |
|------|----------------|------|--------------|
| گفتہ | Having spoken. | رفتہ | Having gone. |
| دیدہ | Having seen. | آمدہ | Having come. |

THE present tense is formed from the aorist, by prefixing the particle می.

EXAMPLE FROM THE VERB رفتن TO GO.

| | | | |
|--------|-------------|---------|----------|
| می روم | I go. | می رویم | We go. |
| می روی | Thou goest. | می روید | Ye go. |
| می رود | He goes. | می روند | They go. |

THE same particle, prefixed to the preterite, forms the imperfect continuative and potential modes.

EXAMPLE FROM THE VERB خفتن TO SLEEP.

| | | | |
|---------|---------------------|----------|---------------------|
| می خفتم | I was sleeping. | می خفتیم | We were sleeping. |
| می خفتی | Thou wast sleeping. | می خفتید | Ye were sleeping. |
| می خفت | He was sleeping. | می خفتند | They were sleeping. |

THIS tense may also be formed, in the first and third persons singular, and in the third person plural, by subjoining to the preterite, and sometimes to the imperfect, the termination **بای تمھوں**.

EXAMPLES.

| | | | | | |
|---------|------------|------------------|---------|-----------|-------------------|
| کُردمی | می کُردمی | I was doing. | برُدمی | می برُدمی | I was taking. |
| کُردی | می کُردی | He was doing. | برُدی | می برُندی | He was taking. |
| کُردندی | می کُردندی | They were doing. | برُندمی | می برُدی | They were taking. |

THE use of this tense, as the continuative and potential modes, will appear hereafter.

6 THE preterperfect is formed by subjoining to the past participle, the inflexions of verb **ام** I am, which possesses only the present tense.

INFLEXION OF THE VERB **ام**.

| | | | |
|-----|-----------|------|-----------|
| آم | I am. | ایم | We are. |
| ای | Thou art. | ایند | Ye are. |
| آست | He is. | آند | They are. |

THIS verb denoting, simply, assertion, requires to be connected with an adjective, a substantive, or a participle, either expressed or understood.

EXAMPLE

EXAMPLE OF THE VERB **ام** COMPOUNDED WITH
A NOUN.

| | | | |
|------------|----------------|------------|----------------|
| توَنگَرَم | I am rich. | توَنگَرِیم | We are rich. |
| توَنگَرِی | Thou art rich. | توَنگَرِید | Ye are rich. |
| توَنگَرِست | He is rich. | توَنگَرِند | They are rich. |

EXAMPLE OF THE VERB **ام** COMPOUNDED WITH A
PARTICIPLE.

| | | | |
|-------------------|----------------------|-----------|----------------------|
| گفتَه آم | I have spoken. | گفتَه ایم | We have spok- en. |
| گفتَه ای گفتَه | Thou hast spoken. | گفتَه اند | Ye have spok- en. |
| گفتَه است | He has spoken. | گفتَه اند | They have spoken. |

THE particle **می**, prefixed to this tense, serves to bestow on it
a continuative sense.

E X A M P L E.

اَسْلَابِ اَشْفَقَتْ اَنْرَا دَر خِزَانَه کَا مِرَه مِیْمِیَه نَقَائِسِ جَوَاهِرِ بَیْکَرِه دَانِیْدَه اَنْد
مَا جَلَال

“ THE ancestors of his majesty had continued carefully to preserve it
“ in the well replenished treasury, among the most valuable jewels.”

SOMETIMES the verb **ام**, compounded with a participle, retains
the same sense which it possesses when compounded with a noun.

EXAMPLE.

EXAMPLE.

تَرَابِسْتَمُ از هر چه پدید آمده است که هستنی تو سازنده او ساخته است
نظامی

" I contemplate thee in every thing which *is created*; for thou
" art the creator, and it *is the work of thy hands* *".

THE preterperfect tense in poetry is also formed occasionally by
subjoining to a few verbs, in the third person singular preterite, the
inflections of the verb هستم I am, deprived of the aspirate. The
inflections of this verb will be inserted hereafter.

EXAMPLE.

* When the verb *ام* is joined to its antecedent, the letter *Alif* ought to be rejected,
and its vowel point should be transferred to the preceding letter, unless the antecedent end
with *Has Makhbūf*, or *Mudda*.

EXAMPLES:

| | | | |
|---------------------|---------------------|--------------------------------|--------------------------------------|
| مَنْ عَاوِم | I am a servant. | مَا كَدَّ اَيَانِمْ | We are beggars. |
| تُو چَا كَرِي | Thou art a servant. | سُتَا جَا بِلَا نِيد | Ye are ignorant. |
| اُو پَا دِشَا هَسْت | He is a king. | اِي شَان از سَكَنَة شَهَر د | They are inhabitants of the city. |

I am aware, that the letter *Alif*, in است, is often retained by the modern writers of
Hindoostan, in opposition to the rule here mentioned, but those who will take the trouble to
look into any manuscript, copied in Persia, will find it to be generally, if not invariably,
rejected by the Persians, in exact conformity with this rule. It may be added that there
is obviously no necessity for the insertion of *Alif*, when its vowel point can be transferred
to the preceding letter; because a moveable *Alif* represents, merely, the sound of its
vowel point.

If the antecedent end with *Has Makhbūf*, the letter *Alif* in *ام* must be retained.

EXAMPLES:

EXAMPLE.

اَن شَنِدَنِی کِه دَر مَحْرَایِ مَخور
بِارِ سَاقِری بِیَقْتَادِ اَز مَستَوَر

SAUDER.

" HAVE you heard, that in the fields of Ghore, the load of a
" chieftain fell from his camel or beast of burden." (In other
words the chieftain died.)

THE pluperfect is formed by subjoining to the past participle,
the inflexions of the verb *بُوَوَن* To be, in the preterite tense.

EXAMPLE

EXAMPLES:

| | | | |
|------------------------------------|-----------------|--|--|
| مَنْ مَندِه اَم | I am a slave. | مَارَوَنْدِه اِیم | We are going. |
| تُو دِیَوَانِه اِی تُو بُوَانِه | Thou art mad. | تَشَا اَز سَکَنانِ اِین خَانِه اِید | You are one of those who live in this house. |
| اُو نَوِشْتِه اِست | He is a writer. | اِیْشان مَرزَا نِه اَنَد | They are wife. |

If necessary to the accuracy of the measure of a Persian verse, the letters *Ha* *meekbuff* and *Alif* may both be rejected, in poetry; and the vowel point of *Alif* will then be transferred to the letter preceding *Ha meekbuff*.

EXAMPLE:

بَسَنَدِ دَنَسْت بَخْشَایِش دِیْگَر
مِنِه بَر بَر نِش خَلْقِ آزار مَرَام

SAUDER.

" Bounty is a laudable quality; but do not, therefore, heal the wounds of the oppressor."

If the last letter of the antecedent be *Alif* or *Was mudda*, the letter *Alif*, in the verb *اَم*, is commonly changed into *Ya*, but in the third person singular, it may be entirely rejected, together with its vowel point.

U

EXAMPLE:

EXAMPLE FROM THE VERB شدن TO BE.

| | | | |
|----------|------------------|-----------|----------------|
| شده بودم | I had been. | شده بودیم | We had been. |
| شده بودی | Thou hadst been. | شده بودید | Ye had been. |
| شده بود | He had been. | شده بودند | They had been. |

THE future is formed by prefixing the aorist of the verb خواستن
To wish, to the infinitive, generally, but not invariably, deprived of
the letter ن .

EXAMPLE

EXAMPLE FIRST.

| | | | |
|-------------------|--------------------------------------|---------|-----------|
| بینایم | I see or have the faculty of seeing. | بیناییم | We see. |
| بینایی | Thou seest. | بینایید | Ye see. |
| بینابست بیناست | He sees. | بینایند | They see. |

EXAMPLE SECOND.

| | | | |
|------------------------------|-------------------------------|----------------|-------------------------------|
| خوش ابرویم | I have beautiful eyebrows. | خوش ابرویم | We have beautiful eyebrows. |
| خوش ابرویی | Thou hast beautiful eyebrows. | خوش ابروید | Ye have beautiful eyebrows. |
| خوش ابرو بست خوش ابرو است | He has beautiful eyebrows. | خوش ابرو بستند | They have beautiful eyebrows. |

If the letter Ya be the *mudla* or long vowel, *Alif* must be rejected, and its vowel point will be transferred to Ya ; but no second Ya will then be added.

EXAMPLE :

EXAMPLE FROM THE VERB دیدن TO SEE.

| | | | |
|-----------|----------------|------------|----------------|
| خواهم دید | I will see. | خواهیم دید | We will see. |
| خواهی دید | Thou wilt see. | خواهید دید | Ye will see. |
| خواهد دید | He will see. | خواهند دید | They will see. |

THE

EXAMPLE:

| | | | |
|----------------|---------------------|-------|-------------------|
| چینی | I am a Chinese. | چینیم | We are Chinese. |
| چینی | Thou art a Chinese. | چینید | Ye are Chinese. |
| چینست چینست | He is a Chinese. | چینند | They are Chinese. |

If a quietest *Za* follow *Alif* or *Was mudda* in the antecedent, the same rules of inflexion must be observed, as in the preceding case.

EXAMPLE FIRST.

| | | | |
|--------------------------|-----------------------|------------|----------------------|
| کشورگشایم | I am a conqueror. | کشورگشایم | We are conquerors. |
| کشورگشایی | Thou art a conqueror. | کشورگشاید | Ye are conquerors. |
| کشورگشایست کشورگشایست | He is a conqueror. | کشورگشایند | They are conquerors. |

EXAMPLE

9

THE potential mode, with reference to present or future time, is formed by prefixing the aorist of the verb **تَوَانَسَنَ** To be able, to the infinitive, usually, but not invariably, deprived of the letter ن.

EXAMPLE FROM THE VERB **بَافَتَنَ** TO WEAVE.

| | | | |
|-----------------|-------------------|-------------------|-----------------|
| تَوَانِم بَافَت | I can weave. | تَوَانِم بَافَت | We can weave. |
| تَوَانِي بَافَت | Thou canst weave. | تَوَانِيْد بَافَت | Ye can weave. |
| تَوَانِد بَافَت | He can weave. | تَوَانِيْد بَافَت | They can weave. |

BUT if the nominative to a verb be *It* or *One*, the word **تَوَان** alone, without any termination, is often used in the formation of this tense.

EXAMPLE

EXAMPLE SECOND.

| | | | |
|--------------------------------------|--------------------------|----------------|-------------------------|
| خُوشَكُوْنِم | I am a good speaker. | خُوشَكُوْنِم | We are good speakers. |
| خُوشَكُوْنِي | Thou art a good speaker. | خُوشَكُوْنِيْد | Ye are good speakers. |
| خُوشَكُوْنِيْسْت خُوشَكُوْنِيْسْت | He is a good speaker. | خُوشَكُوْنِيْد | They are good speakers. |

After **كه** *what ?* and **ست** *is it ?* (anciently written **جی کی** and **نی** with *Ya mujbool*) the letter *Alif* must be changed into *Ya* after the rejection of **ه**. It is to be observed, however, that **كه** is very seldom compounded with **ام** except in the third person singular, **جیت** *what is it ?*

EXAMPLE.

EXAMPLE:

دست در حلقه آن زلفِ دونا نتوان کرد / ناله بر عهد تو و باد صبا نتوان کرد
 آنچه سبقت من اندر طلبت برسانم / این قدر است که تغییر قضا نتوان کرد
 حایط

“ ONE cannot extend the hand to the ringlets of those curling
 “ locks, *one* cannot place confidence in your promises, or in the
 “ morning breeze: whatever can be done, I will do in the pursuit
 “ of you, but alas! it is impossible to change (or one cannot change)
 “ the decrees of fate,”

In poetry the same tense, in a negative sense, is sometimes formed
 by means of the verb *آرستن* To be able, as in the following
 example from the *Boostaun* of SAUDEE.

EXAMPLES:

| | | | |
|-------|----------------|---------|----------------|
| کیستم | Who am I ? | کسیستم | Who are we ? |
| کیستی | Who art thou ? | کسیستید | Who are ye ? |
| کست | Who is he ? | کستند | Who are they ? |

| | | | |
|--------|---------------|--------|---------------|
| نیستم | I am not. | نیستیم | We are not. |
| نتیستی | Thou art not. | نستید | Ye are not. |
| نیست | He is not. | نستند | They are not. |

بَلَقْنَا بِأَرْحَامِ شَدَائِنِ جَائِمَتِهِمْ كِرْ دَرِ يَشْسِ دَارَمِ مِثْمِ عِظَمِ

" He said I *cannot* remain here, for I have an object of importance in view."

THE potential mode, with reference to past time, is formed by prefixing the preterite tense of the verb تَوَانِسَن To be able, to the infinitive, usually, but not invariably, deprived of the letter ن.

EXAMPLE FROM THE VERB رَفْتَن TO GO.

| | | | |
|--------------------|--------------------------|----------------------|-----------------------|
| تَوَانِسْتَم رَفْت | I could have gone. | تَوَانِسْتِيم رَفْت | We could have gone. |
| تَوَانِسْتِي رَفْت | Thou could'st have gone. | تَوَانِسْتِيد رَفْت | Ye could have gone. |
| تَوَانِسْت رَفْت | He could have gone. | تَوَانِسْتَنْد رَفْت | They could have gone. |

THE preterite subjunctive or doubtful preterite is formed, by subjoining to the past participle, the second aorist of the verb بُودَن To be.

EXAMPLE FROM THE VERB گُفْتَن TO SPEAK.

| | | | |
|----------------|--------------------------|------------------|-----------------------|
| گُفْتَه بَاشَم | I may have spoken. | گُفْتَه بَاشِيم | We may have spoken. |
| گُفْتَه بَاشِی | Thou mayest have spoken. | گُفْتَه بَاشِید | Ye may have spoken. |
| گُفْتَه بَاشَد | He may have spoken. | گُفْتَه بَاشَنْد | They may have spoken. |

THE imperative of duration is the same with the preterite subjunctive, but the particle می may be prefixed or omitted at pleasure, and the second person singular is commonly, but not invariably, deprived of the letter ی.

EXAMPLE

EXAMPLE FROM THE VERB آمدن TO COME.

| | | | |
|---------------|---------------------------|---------------|----------------------------|
| | | می آمده باشیم | Let us continue to come. |
| می آمده باش | Do thou continue to come. | می آمده باشید | Continue ye to come. |
| می آمده باشند | Let him continue to come. | می آمده باشند | Let them continue to come. |

THIS species of the imperative may also be formed, in the second person singular, by prefixing the particle می to the simple imperative; as in the two following examples from the *آخلاق محبتی*.

وَادِّغَدَايَا نِیْ وَه دِیْدَاوِ دَاوْخَوَانِ بِهَرَس

“ Be always bountiful to the poor, and ever watchful, to do justice to those who demand it.”

بَاحَقِّ بَادِبِ بَاشْ وَعِبَادَتِ مِی وَرَزْ بَاخَلَقِ بِرَقِّ بَاشْ وَنِیْکِی مِی نَمِشْ

“ Reverence and worship the Deity, be humane to mankind, and practice virtue.”

By inserting the letter *l*, between the penult and final letters of the aorist, in the third person singular, another species of the imperative may be formed, which is used in prayer, whether for good or evil; as in the words *وَدَّو* *May be give*, *مِیرَاد* *May be die*, *مِکَنَاد* *May be do*, *بَوَاد* or *بَاو* *May be be*, &c.

EXAMPLE:

هَرَارِ آفَرِیْنِ بِرِ جِیْنِ زَنْ بَوَاد هَرَانِ زَنْ کِهْ چُونِ اَوْتَبَاشَدِ مَبَادِ
فِرْدَوْسی

“ A THOUSAND praises to such a woman! may no woman live, who does not resemble her.”

To

To the imperative aorist and preterite in an affirmative sense, the particle **ب**, moveable by the vowel *Zere*, is often prefixed, without producing any other effect, than that of occasionally restricting the aorist to future time, as in the following example, extracted from Sir WILLIAM JONES' Grammar.

ہر کہ در کار ناکند جوی آخِرش بر مراد خود برسد

" WHOEVER labors diligently in his affairs, *will* at last attain
" the object of his wishes."

THE particle **ه**, prefixed to an imperative, of which the first letter is moveable by the vowel *Peish*, may itself receive that vowel, as in the verb **کَرَدَن** To do, of which the imperative may either be read **یَکن** or **یکن**; although, among the moderns, the former is more generally used. If the first letter be not moveable by the vowel *Peish*, the particle **ه** must invariably receive the vowel *Zere*, as in the following examples: **بزن** Strike thou, **بگیر** Seize thou, **برو** Go thou, **بتاب** Skine thou, &c.

THE prohibitive is formed by prefixing to the imperative, in the second persons singular and plural, the letter **م** moveable by the vowel *Zubur*, as in the following examples: **مرو** Do not thou go, **مروید** Do not ye go, **مگیر** Do not thou seize, **مگیرید** Do not ye seize, **مخور** Do not thou eat, **مخورید** Do not ye eat, &c. To all the other persons of the prohibitive, as well as to every other tense of the verb, the letter **ن**, moveable by the vowel *Zubur*, is prefixed for the purpose of producing a negative sense. Examples: **نگیریم** Let us not seize, **نرویم** Let us not go, **نبرد** He did not cherish, **نخورد** He did not eat, **نمی رود** He is not going, **نخواهد ماند** He will not stay, &c.

THE particles **ه** or **م** or **ن** prefixed to the tenses of a verb beginning with a *single Alif*, require that letter to be changed into

ی .

ی, as in the following examples: *مِثْقَن* Throw thou, *مِثْقَن* Do not thou throw, *نِثْقَنَد* He did not throw, *مِثْقَرای* Encrease thou, *مِثْقَرای* Do not thou encrease, *نِثْقَرَوَد* He did not encrease. And if the verb begin with an *اَلِفِ كَسْبَه* or double *Alif*, the first is changed into ی, and the second is retained, as in the following examples: *پِیَاوَد* Stain thou, *مِیَاوَد* Do not thou stain, *نِیَاوَد* He did not stain, *پِیَاوَد* Come thou, *مِیَاوَد* Do not thou come, *نِیَاوَد* He did not come, &c.

THE defective and impersonal verbs *می شاید* It is proper, and *می باید* It is necessary, possess only the third person singular of the present, aorist, and imperfect tenses, which are as follows.

| | | | |
|--------------------|-------------------|--------------------|----------------------|
| می شاید | It is proper. | می باید | It is necessary. |
| شاید | It may be proper. | باید | It may be necessary. |
| می شایست شایستی | It was proper. | می بایست بایستی | It was necessary*. |

THESE words are frequently used, to form tenses, corresponding with those expressed by means of the auxiliaries *ought* and *must* in the English language; and the three personal pronouns, prefixed to them in the oblique case, point out, where it is necessary, the variation of the persons.

* The verb *سَزَد* It is becoming, is equally defective, having only the third persons singular of the present, aorist, and preterite tenses; the last of which (*سَزید*) is very rarely used. The verb *شاید* sometimes occurs in the present tense, through all the persons, and is not, therefore, invariably an Impersonal verb. Examples: *مَنْ بَدِگِیِ تَرَامِی شایم* I am fitted for your service, *تُو تَوَاجِگِیِ مَرَامِی شای* Thou art fitted to be my master or patron. The participle *شایان* is, also, very commonly used.

X

EXAMPLE

EXAMPLE FROM THE VERB رفتن, TO GO.

| | | | |
|------------------------|---------------|------------------------------|---------------|
| مَرَا بَایَدِ رَفْتُ | I must go. | مَا رَا بَایَدِ رَفْتُ | We must go. |
| تُ رَا بَایَدِ رَفْتُ | Thou must go. | مُ شَمَا رَا بَایَدِ رَفْتُ | Ye must go. |
| اُو رَا بَایَدِ رَفْتُ | He must go. | اِیْشَا نَرَا بَایَدِ رَفْتُ | They must go. |

| | | | |
|------------------------|----------------------|------------------------------|-------------------|
| مَرَا شَایَدِ رَفْتُ | I ought to go. | مَا رَا شَایَدِ رَفْتُ | We ought to go. |
| مُ رَا شَایَدِ رَفْتُ | Thou oughtest to go. | مُ شَمَا رَا شَایَدِ رَفْتُ | Ye ought to go. |
| اُو رَا شَایَدِ رَفْتُ | He ought to go. | اِیْشَا نَرَا شَایَدِ رَفْتُ | They ought to go. |

IN the singular number, the conjunctive pronouns **م** and **ش** are frequently subjoined to these two verbs, for the same purpose.

EXAMPLES.

| | | | |
|-----------------|---------------|-----------------|----------------------|
| بَایَدِم رَفْتُ | I must go. | شَایَدِم رَفْتُ | I ought to go. |
| بَایَدِش رَفْتُ | Thou must go. | شَایَدِش رَفْتُ | Thou oughtest to go. |
| بَایَدِش رَفْتُ | He must go. | شَایَدِش رَفْتُ | He ought to go*. |

* By substituting **بَایَسْتِ** for **بَایَدِ**, and **شَایَسْتِ** for **شَایَدِ**, these tenses are changed to the past time, as thus **مَرَا بَایَسْتِ رَفْتُ** or **مَرَا شَایَسْتِ رَفْتُ** I ought to have gone, &c.

THE

THE active participle or name of the agent, which is common to all verbs in the language, is formed from the imperative by subjoining **نده**, as in the following examples: **پرورنده** Cherishing, or A cherisher, **دآونده** Giving, or A giver, **بافنده** Weaving, or A weaver, **زبنده** Striking, or A striker, &c.

THERE are also two other participles or adjectives peculiar to a few verbs; and of these, the first is formed from the imperative by adding **آن**, and the second by adding **ا**.

EXAMPLES.

| | | | |
|--------|-----------|--------|----------------------------------|
| دَوَان | Running. | دَانَا | Wife, or one who knows. |
| خندان | Laughing. | بيندا | Seeing, or a spectator. |
| گرينان | Weeping. | جوينا | Seeking, or a seeker. |
| جويان | Seeking. | پذيرا | Accepting, or one who accepts. |
| افتان | Falling. | دارا | Keeping, or a keeper. |
| خبران | Rifing. | پوشا | Concealing, or one who conceals. |

THE passive voice is formed in the Persian, as in the English language, by subjoining to the past participle, the inflexions of the verb **شدن** To be, through all its tenses.

THE terminations **ميدم** **يدم** **ندم** which are used to vary the inflexions of a Persian verb, in the preterite, aorist, &c. have been considered, by all grammarians, as pronominal nominatives to the verb; and accordingly,

accordingly, in poetry, after being expressed in one verb, they are sometimes omitted in several others, which are connected with it by means of conjunctions*.

EXAMPLE.

الْفَقَّهَ بَارَسْتُمْ وَأَمَدَ بَحَاثَهُ زُوْدُ دَر بَار كَرْدُ وَبَارِ بِرِ بَسْتُ اَزْهَسِ اَشْتَوَارِ
اَنْوَرِي

“ IN short I returned and quickly came to the house; I opened the door, and afterwards made it fast again.”

IT is obvious that every verb is here used in the first person singular; and the letter م, which indicates the first person singular, being expressed in one verb, is omitted in others which follow it.

THE termination م which forms the first person plural, is omitted after بَشَكْت in the following example, for the same reason.

بَشَكْتِ بِرَصَوْمَعِهْ كَرْدِيمْ وَسُوِي بِتَكْدَه رَوِي چَاكْ دَر خِرَقَه فَكُنْدِيمْ وَتَه تَوْبَه بَشَكْتِ
ظَهْرِي

“ WE turned away from the church, and hastened to the temple of idolatry; we rent our priestly garments, and broke our vows of repentance†.”

SUCH examples however are very rare; and the omission of the pronominal terminations may be ascribed to poetical licence, in

* The third person singular of the preterite and aorist are not supposed to contain any pronominal nominatives.

† It may be said that بَشَكْت is here a neuter verb, in the third person singular preterite, following its nominative تَوْبَه Repentance. This is certainly possible; but I imagine that every Persian scholar will agree with me, in supposing تَوْبَه to be the accusative, and بَشَكْت to be a contraction for بَشَكْتُمْ, in the first person plural.

which,

which, many modes of expression are authorized, that never occur in the works of any writer in prose. Whether these terminations be truly pronouns or not ; is therefore a question of little importance to the progress of the learner, who may be left, for the present, to form his own judgment on the subject.

THE verb **اَستَم** *I am* or *I exist*, differs from the verb **اَم**, only as it may be used alone ; while the latter is invariably compounded, as we have already seen, either with a noun or with a participle, expressed or understood.

INFLEXION OF THE VERB **اَستَم**. I AM.

| | | | |
|---------------|-----------|----------------|-----------|
| اَستَم | I am. | اَستِم | We are. |
| اَستِی | Thou art. | اَستِید | Ye are. |
| اَست | He is. | اَستند | They are. |

WHEN this verb follows the negative particle, the letter *a* is changed into *y*.

EXAMPLE.

| | | | |
|---------------|---------------|----------------|---------------|
| نِستَم | I am not. | نِستِم | We are not. |
| نِستِی | Thou art not. | نِستِید | Ye are not. |
| نِست | He is not. | نِستند | They are not. |

Y

THAT

THAT this verb is in fact in the preterite, although it has the meaning of the present tense, may be proved as well by analogy, (since it is inflected like every other preterite in the language) as by the following example from the *Boostaun*; in which it is used in a negative sense, with the termination *یای مجہول* in order to form the imperfect or potential mode.

موجودہ نام کہ گزشتہ فیروز
نہر دی کسی در جہان نام ملی

" LIKE HAUTIM; for *had it not been* for his magnificence, the " name of TYE would have been unknown in the world".

THERE are a few Persian verbs, in writing which, a letter or two may occasionally be omitted; as in the following examples: *اُفتادَن* or *فَتادَن* *To fall*, *اِستادَن* or *استادَن* or *سِنادَن* *To stand*, *بَکَرِشَن* or *بَکَرِشَن* *To behold*, &c. but such slight irregularities as these are scarcely worthy of notice, since they never can be the occasion of any difficulty to the learner.

ALTHOUGH the rules already given, for the formation of every tense, are sufficient to enable the learner to inflect any verb in the language; it may be useful to subjoin the inflexions of two or three verbs in detail; for the purpose of more clearly elucidating the practical application of these rules.

INFLEXION OF THE VERB *شَدَن* TO BE OR TO BECOME.

PRESENT TENSE.

| | | | |
|---------|--------------------|----------|--------------------|
| میں شوم | I am becoming. | میں شویم | We are becoming. |
| تو شوی | Thou art becoming. | تو شوید | Ye are becoming. |
| وہ شود | He is becoming. | وہ شوند | They are becoming. |

IMPERFECT

IMPERFECT AND POTENTIAL MODES.

| | | | |
|--------------|---------------------|----------------|---------------------|
| میشدی می شدم | I was becoming. | می میشدیم | We were becoming. |
| می میشدی | Thou wast becoming. | می میشدید | Ye were becoming. |
| میشد می شد | He was becoming. | میشدند می شدند | They were becoming. |

PRETERITE.

| | | | |
|-------|----------------|--------|--------------|
| شدم | I became. | میشدیم | We became. |
| میشدی | Thou becamest. | میشدید | Ye became. |
| شد | He became. | میشدند | They became. |

PRETERPERFECT.

| | | | |
|---------|-------------------|---------|-------------------|
| شده ام | I have become. | شده ایم | We have become. |
| شده | Thou hast become. | شده اید | Ye have become. |
| شده است | He has become. | شده اند | They have become. |

PRETERPLUPERFECT.

| | | | |
|----------|---------------|-----------|----------------|
| شده بودم | I had become. | شده بودیم | We had become. |
|----------|---------------|-----------|----------------|

شده بودی

| | | | |
|----------|--------------------|-----------|------------------|
| شده بودی | Thou hadst become. | شده بودند | Ye had become. |
| شده بود | He had become. | شده بودند | They had become. |

FUTURE.

| | | | |
|----------|-------------------|-----------|-------------------|
| خواهم شد | I will become. | خواهیم شد | We will become. |
| خواهی شد | Thou wilt become. | خواهید شد | Ye will become. |
| خواهد شد | He will become. | خواهند شد | They will become. |

AORIST.

| | | | |
|-----|---------------------|------|------------------|
| شوم | I may become. | شویم | We may become. |
| شوی | Thou mayest become. | شوید | Ye may become. |
| شود | He may become. | شوند | They may become. |

PRETERITE SUBJUNCTIVE.

| | | | |
|----------|--------------------------|-----------|---------------------|
| شده باشم | I may have become. | شده باشیم | We may have become. |
| شده باشی | Thou mayest have become. | شده باشید | Ye may have become. |

شده

| | | | |
|----------|---------------------|-----------|-----------------------|
| شده باشد | He may have become. | شده باشند | They may have become. |
|----------|---------------------|-----------|-----------------------|

POTENTIAL MODE WITH REFERENCE TO PRESENT
OR FUTURE TIME.

| | | | |
|----------|--------------------|------------|------------------|
| توانم شد | I can become. | توانسیم شد | We can become. |
| توانی شد | Thou canst become. | توانید شد | Ye can become. |
| تواند شد | He can become. | توانند شد | They can become. |

POTENTIAL MODE WITH REFERENCE TO PAST TIME.

| | | | |
|------------|----------------------------|-------------|-------------------------|
| توانستم شد | I could have become. | توانستیم شد | We could have become. |
| توانستی شد | Thou could'st have become. | توانستید شد | Ye could have become. |
| توانست شد | He could have become. | توانستند شد | They could have become. |

IMPERATIVE.

| | | | |
|-----|-----------------|------|------------------|
| شوم | Let me become. | شویم | Let us become. |
| شوی | Become thou. | شوید | Become ye. |
| شود | Let him become. | شوند | Let them become. |

IMPERATIVE OF DURATION.

| | | | |
|---------------------------|-----------------------------|--------------|------------------------------|
| مى شته باشم | Let me continue to become. | مى شته باشيم | Let us continue to become. |
| مى شته باشى مى شته باش | Continue thou to become. | مى شته باشيد | Do you continue to become. |
| مى شته باشند | Let him continue to become. | مى شته باشند | Let them continue to become. |

PROHIBITIVE.

| | | | |
|------|---------------------|-------|----------------------|
| نشوم | Let me not become. | نشويم | Let us not become. |
| نشو | Do not thou become. | نشييد | Do not you become. |
| نشود | Let him not become. | نشدند | Let them not become. |

PARTICIPLES ACTIVE AND PASSIVE.

| | | | |
|-------|-----------|-----|----------------|
| شونده | Becoming. | شده | Having become. |
|-------|-----------|-----|----------------|

INFLEXION OF THE VERB برون TO BE OR TO REMAIN.

PRESENT TENSE.

| | | | |
|--------------------|-----------------|----------|------------|
| مى باشم | I remain. | مى باشيم | We remain. |
| مى باشى مى باشي | Thou remainest. | مى باشيد | Ye remain. |

مى باشد

| | | | |
|----------|-------------|----------|--------------|
| مى باشته | He remains. | مى باشته | They remain. |
|----------|-------------|----------|--------------|

IMPERFECT.

| | | | |
|-------------|---------------------------|----------------|---------------------------|
| مى بودم | I was remain- ing. | مى بودم | We were re- maining. |
| مى بودى | Thou wast re- maining. | مى بودى | Ye were re- maining. |
| مى بود بودى | He was re- maining. | بودند مى بودند | They were re- maining. |

PRETERITE.

| | | | |
|------|-----------------------|-------|----------------|
| بودم | I remained. | بودم | We remained. |
| بودى | Thou remain- edst. | بودى | Ye remained. |
| بود | He remained. | بودند | They remained. |

PRETERPERFECT.

| | | | |
|----------|--------------------------|-----------|--------------------------|
| بوده ام | I have remain- ed. | بوده ايم | We have re- mained. |
| بوده اى | Thou hast re- mained. | بوده ايده | Ye have re- mained. |
| بوده است | He has remain- ed. | بوده اند | They have re- mained. |

PLUPERFECT

PLUPERFECT WANTING.

FUTURE.

| | | | |
|-----------|-------------------|------------|-------------------|
| خواهم بود | I will remain. | خواهیم بود | We will remain. |
| خواهی بود | Thou wilt remain. | خواهید بود | Ye will remain. |
| خواهد بود | He will remain. | خواهند بود | They will remain. |

AORIST.

| | | | |
|------|----------------------------|-------|-------------------------|
| باشم | I do or will remain. | باشیم | We do or will remain. |
| باشی | Thou do'st or wilt remain. | باشید | Ye do or will remain. |
| باشد | He does or will remain. | باشند | They do or will remain. |

PRETERITE SUBJUNCTIVE.

| | | | |
|-----------|----------------------------|------------|-------------------------|
| بوده باشم | I may have remained. | بوده باشیم | We may have remained. |
| بوده باشی | Thou mayest have remained. | بوده باشید | Ye may have remained. |
| بوده باشد | He may have remained. | بوده باشند | They may have remained. |

POTENTIAL

POTENTIAL MODE WITH REFERENCE TO PRESENT
OR FUTURE TIME.

| | | | |
|----------------|--------------------|------------------|------------------|
| تَوَانِم بُوَد | I can remain. | تَوَانِیْم بُوَد | We can remain. |
| تَوَانِی بُوَد | Thou canst remain. | تَوَانِیْد بُوَد | Ye can remain. |
| تَوَانَد بُوَد | He can remain. | تَوَانَد بُوَد | They can remain. |

POTENTIAL MODE WITH REFERENCE TO PAST TIME.

| | | | |
|--------------------|-----------------------------|----------------------|---------------------------|
| تَوَانِسْتَم بُوَد | I could have remained. | تَوَانِسْتِیْم بُوَد | We could have remained. |
| تَوَانِستی بُوَد | Thou couldst have remained. | تَوَانِسْتِیْد بُوَد | Ye could have remained. |
| تَوَانِست بُوَد | He could have remained. | تَوَانِستند بُوَد | They could have remained. |

IMPERATIVE.

| | | | |
|---------|-----------------|-----------|------------------|
| بَا شَم | Let me remain. | بَا شِیْم | Let us remain. |
| بَا ش | Remain thou. | بَا شِیْد | Remain ye. |
| بَا شَد | Let him remain. | بَا شَنْد | Let them remain. |

IMPERATIVE OF DURATION.

| | | | |
|-----------------|-----------------------|-------------------|-----------------------|
| بُوْدَه بَا شَم | Let me always remain. | بُوْدَه بَا شِیْم | Let us remain always. |
|-----------------|-----------------------|-------------------|-----------------------|

A a

بُوْدِه بَا ش

| | | | |
|----------------------|---------------------------|--------------|------------------------------|
| بُودِه باش می باش | Remain thou always. | بُودِه باشید | Remain ye al- ways. |
| بُودِه باشد | Let him remain always. | بُودِه باشند | Let them re- main always. |

PROHIBITIVE.

| | | | |
|-------|--------------------------|--------|-------------------------|
| نباشم | Let me not re- main. | نباشیم | Let us not re- main. |
| مباش | Do not thou remain. | مباشید | Do not ye re- main. |
| نباشد | Let him not re- main. | نباشند | Let them not remain. |

PARTICIPLES.

| | | | |
|----------------|-------------------------|------|-----------------------|
| باشنده بوده | Remaining. Existing. | بوده | Having re- mained. |
|----------------|-------------------------|------|-----------------------|

INFLEXION OF THE VERB خواستن TO WISH.
است in the imperative

PRESENT TENSE.

| | | | |
|----------|---------------|-----------|------------|
| می خواهم | I wish. | می خواهید | We wish. |
| می خواهی | Thou wishest. | می خواهید | Ye wish. |
| می خواهد | He wishes. | می خواهند | They wish. |

IMPERFECT.

IMPERFECT.

| | | | |
|-----------|--------------------|------------|--------------------|
| می خواستم | I was wishing. | می خواستیم | We were wishing. |
| می خواستی | Thou wast wishing. | می خواستید | Ye were wishing. |
| می خواست | He was wishing. | می خواستند | They were wishing. |

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PRETERITE.

| | | | |
|--------|-----------------|---------|--------------|
| خواستم | I wished. | خواستیم | We wished. |
| خواستی | Thou wished'st. | خواستید | Ye wished. |
| خواست | He wished. | خواستند | They wished. |

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PRETERPERFECT

| | | | |
|------------|-------------------|------------|-------------------|
| خواسته‌ام | I have wished. | خواسته‌ایم | We have wished. |
| خواسته‌ای | Thou hast wished. | خواسته‌اید | Ye have wished. |
| خواسته‌است | He has wished. | خواسته‌اند | They have wished. |

P. 74, 6

PLUPERFECT.

| | | | |
|-------------|---------------|--------------|----------------|
| خواسته بودم | I had wished. | خواسته بودیم | We had wished. |
|-------------|---------------|--------------|----------------|

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خواسته بودی

| | | | |
|--------------|--------------------|--------------|------------------|
| خواسته بودی | Thou hadst wished. | خواسته بودید | Ye had wished. |
| خواسته بودند | He had wished. | خواسته بودند | They had wished. |

FUTURE.

| | | | |
|-------------|-----------------|--------------|-----------------|
| خواهم خواست | I will wish. | خواهیم خواست | We will wish. |
| خواهی خواست | Thou wilt wish. | خواهید خواست | Ye will wish. |
| خواهد خواست | He will wish. | خواهند خواست | They will wish. |

Like the Imperat. used in Sing. 1st & 2d pers. in these and 3rd and 4th pers. respectively to the imperative forms.

AORIST.

| | | | |
|-------|--------------------------|--------|-----------------------|
| خوام | I do or will wish. | خواهیم | We do or will wish. |
| خواهی | Thou do'st or wilt wish. | خواهید | Ye do or will wish. |
| خواهد | He does or will wish. | خواهند | They do or will wish. |

PRETERITE SUBJUNCTIVE.

| | | | |
|-------------|--------------------------|--------------|---------------------|
| خواسته باشم | I may have wished. | خواسته باشیم | We may have wished. |
| خواسته باشی | Thou mayest have wished. | خواسته باشید | Ye may have wished. |

خواسته باشد

| | | | |
|-------------|---------------------|-------------|-----------------------|
| خَواستَنَدَ | He may have wished. | خَواستَنَدَ | They may have wished. |
|-------------|---------------------|-------------|-----------------------|

POTENTIAL MODE WITH REFERENCE TO PRESENT
OR FUTURE TIME.

| | | | |
|---------------------|------------------|-----------------------|----------------|
| تَوَانِمَ خَوَاسْتَ | I can wish. | تَوَانِیْمَ خَوَاسْتَ | We can wish. |
| تَوَالِی خَوَاسْتَ | Thou canst wish. | تَوَانِیْدَ خَوَاسْتَ | Ye can wish. |
| تَوَانْدَ خَوَاسْتَ | He can wish. | تَوَانْدَ خَوَاسْتَ | They can wish. |

POTENTIAL MODE WITH REFERENCE TO PAST TIME.

| | | | |
|-------------------------|---------------------------|---------------------------|-------------------------|
| تَوَانِسْتَمَ خَوَاسْتَ | I could have wished. | تَوَانِسْتِیْمَ خَوَاسْتَ | We could have wished. |
| تَوَانِسْتِی خَوَاسْتَ | Thou couldst have wished. | تَوَانِسْتِیْدَ خَوَاسْتَ | Ye could have wished. |
| تَوَانِسْتَ خَوَاسْتَ | He could have wished. | تَوَانِسْتَنْدَ خَوَاسْتَ | They could have wished. |

IMPERATIVE.

| | | | |
|-----------|---------------|---------------|----------------|
| خَوَانِمَ | Let me wish. | خَوَايِسِیْمَ | Let us wish. |
| خَوَاه | Wish thou. | خَوَايَیْدَ | Wish ye. |
| خَوَاهَد | Let him wish. | خَوَاهَنْدَ | Let them wish. |

IMPERATIVE OF DURATION.

| | | | |
|------------------------|----------------------|--------------|-----------------------|
| خواسته باشم | Let me always wish. | خواسته باشیم | Let us wish always. |
| می خواه خواسته باشی | Wish thou always. | خواسته باشید | Wish ye always. |
| خواسته باشد | Let him wish always. | خواسته باشند | Let them wish always. |

PROHIBITIVE.

| | | | |
|--------|-------------------|---------|--------------------|
| نخواهم | Let me not wish. | نخواهیم | Let us not wish. |
| نخواه | Do not thou wish. | نخواهید | Do not ye wish. |
| نخواهد | Let him not wish. | نخواهند | Let not them wish. |

PARTICIPLES.

| | | | | | |
|---------|----------------------|--------|----------|--------|---------|
| خواهنده | Wishing or a wisher. | خوانان | Wishing. | خواسته | Wished. |
|---------|----------------------|--------|----------|--------|---------|

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PASSIVE VOICE.

PRESENT TENSE.

| | | | |
|---------------|--------------|----------------|----------------|
| خواسته می شوم | I am wished. | خواسته می شویم | We are wished. |
|---------------|--------------|----------------|----------------|

خواسته

| | | | |
|---------------|------------------|----------------|------------------|
| خواستہ می شوی | Thou art wished. | خواستہ می شید | Ye are wished. |
| خواستہ می شود | He is wished. | خواستہ می شوند | They are wished. |

IMPERFECT.

| | | | |
|----------------|--------------------------|----------------|--------------------------|
| خواستہ می شدم | I was (then) wished. | خواستہ می شدیم | We were (then) wished. |
| خواستہ می شدی | Thou wast (then) wished. | خواستہ می شدید | Ye were (then) wished. |
| خواستہ می شدند | He was (then) wished. | خواستہ می شدند | They were (then) wished. |

PRETERITE.

| | | | |
|-------------|-------------------|-------------|-------------------|
| خواستہ شدم | I was wished. | خواستہ شدیم | We were wished. |
| خواستہ شدی | Thou wast wished. | خواستہ شدید | Ye were wished. |
| خواستہ شدند | He was wished. | خواستہ شدند | They were wished. |

PRETERPERFECT.

| | | | |
|---------------|------------------------|----------------|----------------------|
| خواستہ شده ام | I have been wished. | خواستہ شده ایم | We have been wished. |
| خواستہ شده ای | Thou hast been wished. | خواستہ شده اید | Ye have been wished. |

خواستہ شده

| | | | |
|----------------|---------------------|----------------|------------------------|
| خواسته شده است | He has been wished. | خواسته شده اند | They have been wished. |
|----------------|---------------------|----------------|------------------------|

PLUPERFECT.

| | | | |
|-----------------|-------------------------|------------------|-----------------------|
| خواسته شده بودم | I had been wished. | خواسته شده بودیم | We had been wished. |
| خواسته شده بودی | Thou hadst been wished. | خواسته شده بودید | Ye had been wished. |
| خواسته شده بود | He had been wished. | خواسته شده بودند | They had been wished. |

FUTURE.

| | | | |
|-----------------|-----------------------|------------------|-----------------------|
| خواسته خواهم شد | I shall be wished. | خواسته خواهیم شد | We shall be wished. |
| خواسته خواهی شد | Thou shalt be wished. | خواسته خواهید شد | Ye shall be wished. |
| خواسته خواهد شد | He shall be wished. | خواسته خواهند شد | They shall be wished. |

AORIST.

| | | | |
|------------|-----------------------------|-------------|-----------------------------|
| خواسته شوم | I am or will be wished. | خواسته شویم | We are or will be wished. |
| خواسته شوی | Thou art or wilt be wished. | خواسته شوید | Ye are or will be wished. |
| خواسته شود | He is or will be wished. | خواسته شوند | They are or will be wished. |

PRETERITE

PRETERITE SUBJUNCTIVE, OR DOUBTFUL PRETERITE.

| | | | |
|------------------|-------------------------------------|------------------|-------------------------------|
| خواسته شده باشم | I may have been wished. | خواسته شده باشیم | We may have been wished. |
| خواسته شده باشی | Thou mayest have been wished. | خواسته شده باشید | Ye may have been wished. |
| خواسته شده باشند | He may have been wished. | خواسته شده باشند | They may have been wished. |

I M P E R A T I V E.

| | | | |
|------------|------------------------|-------------|------------------------|
| خواسته شوم | Let me be wish- ed. | خواسته شویم | Let us be wish- ed. |
| خواسته شو | Be thou wish- ed. | خواسته شوید | Be ye wished. |
| خواسته شود | Let him be wished. | خواسته شوند | Let them be wished. |

I M P E R A T I V E OF D U R A T I O N.

| | | | |
|--------------------------------|--------------------------------|------------------|---------------------------------|
| خواسته شده باشم | Let me be al- ways wished. | خواسته شده باشیم | Let us be al- ways wished. |
| خواسته می شو خواسته شده باش | Be thou always wished. | خواسته شده باشید | Be ye always wished. |
| خواسته شده باشند | Let him be al- ways wished. | خواسته شده باشند | Let them be al- ways wished. |

P R O H I B I T I V E.

| | | | |
|-------------|--------------------------|--------------|--------------------------|
| خواسته نشوم | Let me not be wished. | خواسته نشویم | Let not us be wished. |
|-------------|--------------------------|--------------|--------------------------|

| | | | |
|------------------|------------------------|-------------------|-------------------------|
| نَواستَه مَشُو | Be not thou wished. | نَواستَه مَشَوِيد | Be not ye wished. |
| نَواستَه نَشَوَد | Let not him be wished. | نَواستَه نَشَوِيد | Let not them be wished. |

INFINITIVE AND PARTICIPLES.

| | | | | | |
|------------------|---------------|---------------------|---------------|------------------|---------------------|
| نَواستَه مَشْدَن | To be wished. | نَواستَه مَشَوِيدَه | Being wished. | نَواستَه مَشْدَه | Having been wished. |
|------------------|---------------|---------------------|---------------|------------------|---------------------|

INFLEXION OF THE VERB **پَرْدَرْدَن** TO CHERISH.

PRESENT TENSE.

| | | | |
|-----------------|------------------|-------------------|---------------|
| مِی پَرْدَرْدَم | I cherish. | مِی پَرْدَرْدِیم | We cherish. |
| مِی پَرْدَرْدِی | Thou cherishest. | مِی پَرْدَرْدِید | Ye cherish. |
| مِی پَرْدَرْدَد | He cherishes. | مِی پَرْدَرْدَدند | They cherish. |

IMPERFECT.

| | | | |
|-----------------|-----------------------|-------------------|-----------------------|
| مِی پَرْدَرْدَم | I was cherishing. | مِی پَرْدَرْدِیم | We were cherishing. |
| مِی پَرْدَرْدِی | Thou wast cherishing. | مِی پَرْدَرْدِید | Ye were cherishing. |
| مِی پَرْدَرْدَد | He was cherishing. | مِی پَرْدَرْدَدند | They were cherishing. |

PRETERITE.

P R E T E R I T E.

| | | | |
|----------|--------------------|-----------|-----------------|
| پرورددم | I cherished. | پروردیدیم | We cherished. |
| پروردیدی | Thou cherished'st. | پروردید | Ye cherished. |
| پرورد | He cherished. | پروردند | They cherished. |

P R E T E R P E R F E C T.

| | | | |
|------------|----------------------|------------|----------------------|
| پرورده‌ام | I have cherished. | پرورده‌ایم | We have cherished. |
| پرورده‌ای | Thou hast cherished. | پرورده‌اید | Ye have cherished. |
| پرورده‌است | He has cherished. | پرورده‌اند | They have cherished. |

P L U P E R F E C T.

| | | | |
|-------------|-----------------------|--------------|---------------------|
| پرورده‌بودم | I had cherished. | پرورده‌بودیم | We had cherished. |
| پرورده‌بودی | Thou hadst cherished. | پرورده‌بودید | Ye had cherished. |
| پرورده‌بود | He had cherished. | پرورده‌بودند | They had cherished. |

F U T U R E.

| | | | |
|-------------|-----------------|--------------|------------------|
| خواهم پرورد | I will cherish. | خواهیم پرورد | We will cherish. |
|-------------|-----------------|--------------|------------------|

خواهی پرورد

| | | | |
|-------------|--------------------|-------------|--------------------|
| تو ای پرورد | Thou wilt cherish. | تو ای پرورد | Ye will cherish. |
| تو ای پرورد | He will cherish. | تو ای پرورد | They will cherish. |

A O R I S T.

| | | | |
|-------|----------------------------|--------|--------------------------|
| پرورم | I do or will cherish. | پروریم | We do or will cherish. |
| پروری | Thou dost or wilt cherish. | پرورید | Ye do or will cherish. |
| پرورد | He does or will cherish. | پرورند | They do or will cherish. |

PRETERITE SUBJUNCTIVE, OR DOUBTFUL PRETERITE.

| | | | |
|--------------|-----------------------------|--------------|--------------------------|
| پرورده باشم | I may have cherished. | پرورده باشیم | We may have cherished. |
| پرورده باشی | Thou mayest have cherished. | پرورده باشید | Ye may have cherished. |
| پرورده باشند | He may have cherished. | پرورده باشند | They may have cherished. |

POTENTIAL MODE WITH REFERENCE TO PRESENT
OR FUTURE TIME.

| | | | |
|-------------|---------------------|--------------|-----------------|
| توانم پرورد | I can cherish. | توانیم پرورد | We can cherish. |
| توانی پرورد | Thou canst cherish. | توانید پرورد | Ye can cherish. |

تواند پرورد

| | | | |
|-------------|-----------------|--------------|-------------------|
| تواند هرورد | He can cherish. | توانند هرورد | They can cherish. |
|-------------|-----------------|--------------|-------------------|

POTENTIAL MODE WITH REFERENCE TO PAST TIME.

| | | | |
|---------------|------------------------------|----------------|----------------------------|
| توانستم هرورد | I could have cherished. | توانستیم هرورد | We could have cherished. |
| توانستی هرورد | Thou couldst have cherished. | توانستید هرورد | Ye could have cherished. |
| توانست هرورد | He could have cherished. | توانستند هرورد | They could have cherished. |

IMPERATIVE.

| | | | |
|--------|------------------|---------|-------------------|
| هروردم | Let me cherish. | هروریم | Let us cherish. |
| هرور | Cherish thou. | هرورید | Cherish ye. |
| هرورد | Let him cherish. | هروردند | Let them cherish. |

IMPERATIVE OF DURATION.

| | | | |
|-------------|-------------------------|--------------|--------------------------|
| هرورده باشم | Let me always cherish. | هرورده باشیم | Let us cherish always. |
| هرورده باشی | Cherish thou always. | هرورده باشید | Cherish ye always. |
| هرورده باشد | Let him cherish always. | هرورده باشند | Let them always cherish. |

D d

. PROHIBITIVE.

P R O H I B I T I V E .

| | | | |
|-------|-------------------------|--------|--------------------------|
| پرورم | Let me not cherish. | پروریم | Let us not che- rish. |
| پرور | Do not thou cherish. | پرورید | Do not you cherish. |
| پرورد | Let him not cherish. | پرورند | Let not them cherish. |

P A R T I C I P L E S .

| | | | |
|---------|-------------------------------|--------|------------|
| پرورنده | Cherishing or A cherisher. | پرورده | Cherished. |
|---------|-------------------------------|--------|------------|

P A S S I V E V O I C E .

P R E S E N T T E N S E .

| | | | |
|---------------|--------------------------|----------------|--------------------------|
| پرورده می شوم | I am cherished. | پرورده می شویم | We are che- rished. |
| پرورده می شوی | Thou art che- rished. | پرورده می شوید | Ye are cherish- ed. |
| پرورده می شود | He is cherish- ed. | پرورده می شوند | They are che- rished. |

I M P E R F E C T .

| | | | |
|---------------|-------------------------------------|----------------|------------------------------|
| پرورده می شدم | I was (then) cherished. | پرورده می شدیم | We were (then) cherished. |
| پرورده می شدی | Thou wast (then) che- rished. | پرورده می شدید | Ye were (then) cherished. |

پرورده می شد

| | | | |
|--------------|--------------------------|----------------|-----------------------------|
| پرورده می شد | He was (then) cherished. | پرورده می شدند | They were (then) cherished. |
|--------------|--------------------------|----------------|-----------------------------|

P R E T E R I T E.

| | | | |
|------------|----------------------|-------------|----------------------|
| پرورده شدم | I was cherished. | پرورده شدید | We were cherished. |
| پرورده شدی | Thou wast cherished. | پرورده شدید | Ye were cherished. |
| پرورده شد | He was cherished. | پرورده شدند | They were cherished. |

P R E T E R P E R F E C T

| | | | |
|----------------|---------------------------|----------------|---------------------------|
| پرورده شده ام | I have been cherished. | پرورده شده ایم | We have been cherished. |
| پرورده شده ای | Thou hast been cherished. | پرورده شده اید | Ye have been cherished. |
| پرورده شده است | He has been cherished. | پرورده شده اند | They have been cherished. |

P L U P E R F E C T.

| | | | |
|------------------|----------------------------|------------------|--------------------------|
| پرورده شده بودم | I had been cherished. | پرورده شده بودیم | We had been cherished. |
| پرورده شده بودی | Thou hadst been cherished. | پرورده شده بودید | Ye had been cherished. |
| پرورده شده بودند | He had been cherished. | پرورده شده بودند | They had been cherished. |

FUTURE.

FUTURE.

| | | | |
|------------------|-------------------------|------------------|-------------------------|
| پرورده خواهم شد | I will be cherished. | پرورده خواهید شد | We will be cherished. |
| پرورده خواهی شد | Thou wilt be cherished. | پرورده خواهید شد | Ye will be cherished. |
| پرورده خواهند شد | He will be cherished. | پرورده خواهند شد | They will be cherished. |

AORIST.

| | | | |
|------------|--------------------------------|-------------|--------------------------------|
| پرورده شوم | I am or will be cherished. | پرورده شویم | We are or will be cherished. |
| پرورده شوی | Thou art or wilt be cherished. | پرورده شوید | Ye are or will be cherished. |
| پرورده شود | He is or will be cherished. | پرورده شوند | They are or will be cherished. |

DOUBTFUL PRETERITE.

| | | | |
|------------------|----------------------------------|------------------|-------------------------------|
| پرورده شده باشم | I may have been cherished. | پرورده شده باشیم | We may have been cherished. |
| پرورده شده باشی | Thou mayest have been cherished. | پرورده شده باشید | Ye may have been cherished. |
| پرورده شده باشند | He may have been cherished. | پرورده شده باشند | They may have been cherished. |

POTENTIAL MODE WITH REFERENCE TO PRESENT
OR FUTURE TIME.

| | | | |
|-----------------|---------------------|------------------|----------------------|
| پرورده توانم شد | I can be cherished. | پرورده توانیم شد | We can be cherished. |
|-----------------|---------------------|------------------|----------------------|

پرورده توانی شد

| | | | |
|-----------------|--------------------------|------------------|------------------------|
| پرورده توانی شد | Thou canst be cherished. | پرورده توانید شد | Ye can be cherished. |
| پرورده تواند شد | He can be cherished. | پرورده توانست شد | They can be cherished. |

POTENTIAL MODE WITH REFERENCE TO PAST TIME.

| | | | |
|-------------------|------------------------------------|--------------------|---------------------------------|
| پرورده توانستم شد | I could have been cherished. | پرورده توانستیم شد | We could have been cherished. |
| پرورده توانستی شد | Thou could'st have been cherished. | پرورده توانستید شد | Ye could have been cherished. |
| پرورده توانست شد | He could have been cherished. | پرورده توانستند شد | They could have been cherished. |

IMPERATIVE.

| | | | |
|------------|-----------------------|-------------|------------------------|
| پرورده شوم | Let me be cherished. | پرورده شوید | Let us be cherished. |
| پرورده شو | Be thou cherished. | پرورده شوید | Be ye cherished. |
| پرورده شود | Let him be cherished. | پرورده شوند | Let them be cherished. |

IMPERATIVE OF DURATION.

| | | | |
|-----------------|-----------------------------|------------------|-----------------------------|
| پرورده شده باشم | Let me be always cherished. | پرورده شده باشیم | Let us be always cherished. |
| پرورده می شو | Be thou always cherished. | پرورده شده باشید | Be ye always cherished. |

| | | | |
|-----------------|------------------------------|------------------|-------------------------------|
| پرورده شده باشد | Let him be always cherished. | پرورده شده باشند | Let them be always cherished. |
|-----------------|------------------------------|------------------|-------------------------------|

PROHIBITIVE.

| | | | |
|-------------|---------------------------|--------------|----------------------------|
| پرورده نشوم | Let me not be cherished. | پرورده نشویم | Let not us be cherished. |
| پرورده نشو | Be not thou cherished. | پرورده مشوید | Be not ye cherished. |
| پرورده نشود | Let not him be cherished. | پرورده نشوند | Let not them be cherished. |

INFINITIVE AND PARTICIPLES.

| | | | | | |
|------------|------------------|--------------|------------------|------------|------------------------|
| پرورده شدن | To be cherished. | پرورده شویده | Being cherished. | پرورده شده | Having been cherished. |
|------------|------------------|--------------|------------------|------------|------------------------|

TERMS OF GRAMMAR.

THE terms of grammar, applicable to the various parts of a Persian verb, are comprehended in the following list.

| | | | |
|---------------|--|------|-----------------------------------|
| مصدر | Infinitive. | فایب | The Person Absent (Third Person). |
| حال | Present Tense. | واحد | The Singular Number. |
| ماضی مطلق | Preterite. | مثنی | The Dual Number. |
| ماضی استمراری | Preterite of Duration, or Imperfect Tense. | جمع | The Plural Number. |

ماضی

| | | | |
|------------------|--|-------------------------------------|--|
| نَاصِي قَرِيب | Preterperfect. | إِسْم فَاعِل | The Active Participle, or Name of the Agent. |
| نَاصِي بَعِيد | Pluperfect. | إِسْم مَفْعُول | The Passive Participle, or Name of the Object. |
| مُسْتَقْبَل | Future. | إِسْم عَائِلَة | The Participle in ان, as جَوَان in جَوَانِ. |
| مُضَارِع | Aorist. | مِفْتَ | The Adjective, in الف, as اَلْف. |
| نَاصِي مُشْكُوك | Preterite Subjunctive, or Doubtful Preterite. | مَعْرُوف | The Active Voice. |
| أَمْر | Imperative. | مَجْمُوع | The Passive Voice. |
| أَمْرٌ دَائِمِي | Imperative of Duration. | فَاعِل | The Nominative or Agent. |
| نَهْي | Prohibitive. | مَفْعُول | The Accusative or Object. |
| مُتَكَلِّم | The Speaker (First Person). | صِيْغَة | The Form. |
| خَاضِعٌ مَحَاطَب | The Person Addressed, or Person Present (Second Person). | مَفْعُولٌ بِأَمْرٍ بِإِسْم فَاعِلَة | The Nominative to a Passive Verb. |

THE last term (مَفْعُولٌ بِأَمْرٍ بِإِسْم فَاعِلَة) comprehends a complete Arabic sentence, of which the following is a literal translation:
 " The object or accusative to a verb, of which the nominative or agent is not expressed."

THE word صِيْغَة literally signifies *the form*; and is applicable to all the preceding, and to many other terms, as thus: *صِيْغَة وَاحِدَة* the *form*

form of the singular, *مِفْعَلٌ* the form of the plural, *مِفْعَالٌ*
 the form of the third person, *مِفْعَلٌ* the form of the first person,
مِفْعَلٌ the form of the present, *مِفْعَلٌ* the form of the preterite,
مِفْعَلٌ the form of the masculine, *مِفْعَلٌ* the form of the feminine,
 &c.

OF ARABIC WORDS.

THE Arabic nouns, introduced into the Persian language, are more numerous than those which are purely Persian, and the same grammatical terms are applicable to both. These terms, though well adapted to the nature of Arabic nouns, are often apparently unsuitable to those of other languages, and have given occasion to a classification of Persian nouns, which cannot be easily understood, by those who are unacquainted with the general principles of Arabic grammar. The term *حَاصِلٌ مَقْدَرٌ*, for instance, which signifies a noun derived from the infinitive, must be utterly unintelligible, when applied to the Persian substantive *دُوسْتِي* Friendship, of which the primitive *دُوسْت* A friend, is not an infinitive, but a substantive noun; and the term *صِفَتٌ*, which is properly applicable to adjectives, seems to confound one of the most obvious grammatical distinctions that can exist in any language, when applied to the practical substantive *دُوسْت* A friend.

THE application of these terms, to nouns which they are apparently so ill suited to describe, is partly owing to the peculiar structure of the Arabic language, in which the former noun is represented by the infinitive *مَحَبَّتٌ* Friendship, and the latter by the adjective *مَحَبُّبٌ* Beloved; and in part, may be ascribed to certain principles of general grammar, a due investigation of which, will easily enable us to perceive, that the existing classification of Persian nouns, however seemingly absurd, is founded in reason and

the nature of things; and would be applicable, under certain circumstances, to the nouns of our own, or of any other language.

IT is deemed most advantageous, to lead the reader to the consideration of Arabic nouns, before we proceed to the discussion of Persian nouns; the classification of which will be easily understood, when those principles of Arabic grammar, on which it is founded, have been fully explained.

BEFORE we proceed to the consideration of Arabic nouns, it will, however, be necessary to make some observations, *First*, on the distinction, existing in the Arabic language, between radical and servile letters; and *Secondly*, on those rules of coalescence permutation and rejection, which are applicable to the letters, whenever they occur under certain combinations.

THOSE letters are said to be RADICAL (**حُرُوفٌ أَصْلِيَّةٌ**), which must be retained in a word, through every change of inflexion and derivation, of which it is capable; and all other letters, whether they occur in a primitive or a derivative, a noun, or a verb, are said to be SERVILE, or to be LETTERS OF ENCREASE. (**حُرُوفٌ زَائِدَةٌ**). Thus the letters **لَام**, **ضَاو**, and **نَا** are radical in the primitive **فَضَّلَ** or **فَضِّلْتَ** Excellence; and may, accordingly, be traced through every word derived from that root; as thus: **مَفْضَلًا**, **فَاضِلٌ**, **فَضَائِلٌ**, **تَفْضِيلٌ**, **إِفْتِضَالٌ**, **مِنْقُضٌ**, **مَنْقُوزٌ**. All the other letters which occur in these words, being sometimes retained and sometimes rejected, are obviously servile, or letters of encrease. The radical letters of a verb cannot be less than three or more than four; and those of a declineable noun cannot be less than three or more than five. The terms **ثَلَاثِيٌّ**, **رُبَاعِيٌّ**, and **خَمْسِيٌّ** are used to denote words of three, of four, and of five, radical letters.

THE measure **فلس** has been adopted by Arabian writers, to re-
 F f present

present the radical letters of every triliteral word in the language; and if a word consist of four, or of five radical letters, a second, or a third *Laum* is added, for the purpose of representing the fourth and fifth radicals. Now as the radical letters of a word never amount to less than three or more than five, it is evident, that the formation and the inflexion of every word, whether it be a *primitive* or a *derivative*, a *noun* or a *verb*, may be shewn, with the utmost facility, by introducing into the three words فـعـل and فـعـل and فـعـل, the same changes which are to be effected in the *triliteral*, *quadriliteral*, and *quinqueliteral* roots, which these three words are intended to represent. In order to understand this, it is only necessary that the learner should remember the observation already made; *namely*, that the radical letters of a word must be retained through every one of its inflexions, and consequently that every change of inflexion and derivation must be effected, either by altering the vowel points of the radical letters, or by introducing one or more letters of increase among the number, or by doing both.

BUT the same vowel points, and the same letters of encrease, which are given to any other word, consisting of *three radical letters*, may also be given to the word فَعَلَ; or, if it consist of *four*, or of *five*, to the words فَعْلَلُ, and فَعْلَلَلُ; and it is obvious, that the formation of every word may thus be shewn, in a much more concise manner, than it could be by any other means. Thus it has already been stated that the letters نَ, ضَاو, and لَام, are radical in the words فَعَّلَ, فَعَّلَيْتَ, فَعْلَلُ, فَعْلَلَلُ, فَعْلَلَلَلُ, فَعْلَلَلَلَلُ, فَعْلَلَلَلَلَلُ, فَعْلَلَلَلَلَلَلُ, and the formation of all these words, that is, *the vowel points, the quiescent marks, and the letters of encrease, which are combined with the radicals*, may be shewn at once, by means of the measures, فَعْلَلُ, فَعْلَلَيْتَ, فَعْلَلَلُ, فَعْلَلَلَلُ, فَعْلَلَلَلَلُ, فَعْلَلَلَلَلَلُ, فَعْلَلَلَلَلَلَلُ, and فَعْلَلَلَلَلَلَلَلُ.

THE great advantage of these measures, arising from the con-
cise

cise manner in which they point out the formation of every word, will be perceived at once; and if Arabic words did not deviate, in many instances, from the regular measures of their formation, it must be obvious, that the learner would be enabled to acquire a competent knowledge of Arabic inflexion and derivation, with much greater ease and rapidity, than it is possible to acquire the same degree of knowledge in any other language, constructed on different principles. But though the original formation of every word may thus be shewn, it often happens, that after it is so formed, a combination of letters is produced, *which would represent a sound entirely repugnant to the genius of the Arabic language*; and in this case, the word becomes subject to the operation of certain general rules of coalescence, permutation, and rejection, which are applicable to the letters, whenever they occur under such combinations.

To illustrate this observation by an example. It is a general rule, under certain restrictions, that the letter وا, moveable by any vowel point, must be changed into *Alif*, whenever it follows the vowel *Futha*; and the operation of this rule will necessarily occasion a deviation from the measure, in every word to which it is applicable; as in the case of باب *Al acur*, originally بَوَّب, and formed on the measure قَس, with a *moveable* and not a *quiescent Ain*.

THE rules of coalescence, permutation, and rejection, as they are intended merely to prevent the occurrence of certain sounds, which would be harsh and unpleasant to the ear of an Arab, will operate with the same effect in every word, whether it be a *primitive*, or a *derivative*, a *noun*, or a *verb*, in which these sounds may happen to occur. They are too intricate, and in some instances of too little importance to the Persian student, to be fully detailed in this work; but in my judgment, it is indispensibly necessary to detail those which are most important, before we proceed to the division and classification of Arabic nouns; since there are many Arabic nouns, of common occurrence in the Persian language, the formation

tion of which would be utterly unintelligible without a reference to these rules.

I AM aware, that many are of a different opinion; and believe it to be even injurious to the progress of the Persian student, to direct his attention to a subject, which appears to them to be more intricate than useful; but this opinion seems to me to be formed without sufficient consideration, since it is scarcely possible that a body of rules, possessing the extensive influence which we have already ascribed to those in question, can be entirely unimportant in any language. They are justly considered, by grammarians, to be indispensibly necessary to the progress of every Arabic student; and it seems difficult to assign any good reason, why they should not possess an importance in the Persian language, proportioned to the very numerous class of words to which they are applicable. Those who shall not be convinced of their utility, may pass them over entirely, and proceed to the division and classification of Arabic nouns; the analysis of which, in that case, will, however, be often unintelligible.

I SHALL now detail such of the rules for the coalescence permutation and rejection of the letters, as are of most importance to the Persian student; leaving those who wish to obtain complete information on this subject, to seek it in the grammar of the Arabic language, in which they are inserted, with many clauses of restriction, that are, necessarily, omitted in the present work.

PRELIMINARY REMARKS.

ARABIC nouns and verbs have been divided, with reference to the rules of which we are now treating, into four classes, termed مَجْعُومٌ and مُفَاعَلٌ.

THE term مَجْعُومٌ signifies *sound* or *healthy*; and is applicable to every

every word in which two of the radical letters are not *homogeneous*, and in which واو, یا, or همزه, do not occur among the radical letters. Examples: کرم *Bounty*, ظلم *Tyranny*. Words of this class (except in certain cases which will be detailed in the sequel) may be carried through every existing inflexion in the Arabic language, without being subject to any of the rules of coalescence, permutation, and rejection; and the formation of such words may therefore be shewn, by means of the proper measures, from which they never deviate; as already illustrated by the words فُضِّلَ, فُضِّلَ, فُضِّلَ, formed on the measures فُضِّلَ, فُضِّلَ, &c.*

THE term مَمْزُوز is applicable to every word which contains a radical *Humza*; and the situation of this letter, as the *primal*, the *medial*, or the *final radical*, is signified by the terms مَمْزُوزًا, مَمْزُوزًا, and مَمْزُوزًا. Examples: إِبِل *A camel*, رَأْس *The head*, and جُزْء *A part*. Two radical *Humzas* very rarely occur in the same word.

THE term مُتَّسِل signifies *Infirm*, and is applicable to every word containing a radical واو, or یا. Words of this description are subdivided into five classes, of which the three first are sometimes termed مُتَّسِلًا, مُتَّسِلًا, and مُتَّسِلًا, in reference to the situation of the letters واو and یا, as the *primal*, the *medial*, or the *final radicals*; and sometimes مُتَّسِلًا, مُتَّسِلًا, and مُتَّسِلًا, in allusion to the following circumstances. The term مُتَّسِلًا, literally signifies *similar*; and is applied to words of which the *primal radical* is واو or یا, to denote that they are subject to very few permutations, and in this respect resemble words of the *perfect* or *sound class*, which are not subject to any. The term مُتَّسِلًا literally signifies *hollow*;

* If the reader dislike the measure فُضِّلَ, he may chuse any other measure as فُضِّلَ, فُضِّلَ, &c.

and is applied to words of which the *medial radical* is واو or ياء, to denote that these letters are often rejected in that situation. The term *ناتقص* signifies *defective*; and is applied to words in which these letters occur as the *final radicals*, to denote the same circumstance, namely, that they are often rejected, and thus leave the word *imperfect* or *incomplete*. Examples: *وَمَلَّ* *function*, *بُشْر* *Easiness*; *قَوْل* *Speech*, *سَيْف* *A sword*; *نَحْو* *Syntax*, *بَطْن* *A fawn*. The fourth and fifth classes are termed *لَيْف* or *involute*, to denote that *two infirm letters*, that is, *two Waas* or *two Yas*, or a *Wao* and a *Ya*, occur among the radicals; and as this may obviously happen in two different ways, so the term *لَيْف* is of two kinds; *first*, *لَيْف مَقْرُون*, which signifies, that the two infirm letters follow each other, as in the words *يَوْم* *A day*, and *قُوَّة* *Strength*; and *secondly*, *لَيْف مَفْرُوق*, which signifies, that some other letter intervenes between them, as in the word *وَحْي* *Revelation*.

THE term *مُضَاعَف* literally signifies *Doubled*; being applicable to every triliteral word, which contains *two homogeneous radicals*, in whatever situation they may happen to occur. Examples: *وَدَن* *Gaming*, *مُنَى* *Disquietude*, *مَدَد* *Assistance*. In point of fact, however, two homogeneous letters seldom occur, except as the *medial* and *final radicals*; and it is to such words only, that the rules of coalescence are ever applicable. The term *مُضَاعَف*, when applied to words of *four radical letters*, denotes that the *first* is homogeneous with the *third*, and the *second* with the *fourth radical*. Example: *زَنْزَلَت* *Shaking, Measure*; *مَقَلَّت*. It is proper to observe, that the same word often belongs to more than one of the preceding classes; as in the case of *اَوْب* *Returning*, which is *Mubmoozé Fa* and *Mooatullé Ain*; *يَأْس* *Despair*, which is *Mooatullé Fa* and *Mubmaozé Ain*; and *أَب* *A place of pasture*, which is *Mubmoozé Fa* and *Moozauf*, &c.

THE

THE letters الف, واو, and يا, are termed حُرُوفٌ مِلَّت or *letters of infirmity*; either in allusion to the *mutual permutations to which they are subject*; or because they compose together the word وَاي, which is an exclamation of *grief or pain* among the Arabs; or because they cannot occur as *quiescent letters after every vowel point*. The letter *Alif*, being invariably quiescent, is incapable of being a radical in any declineable word; but واو, يا, and هَمْز, when they occur among the radicals, are often changed into *Alif*, and into *each other*. It was formerly remarked that الف, واو, and يا, are termed مَرَّة or حُرُوفٌ مَرَّة, when they form *simple long vowels*; and if they form *diphthongs*, they are usually called حُرُوفٌ لَيِّن or *letters of softness*; but this last term is sometimes applied, in the same sense with the former. The distinction between *Alif* and *Humza* has been sufficiently explained in the preceding pages; but it remains to be remarked that a real *Humza* is often termed *Alif*, although a real *Alif* is never termed *Humza*.

قَوَائِمُ تَحْقِيقِ هَمْزٍ

OR

RULES FOR THE PERMUTATION AND REJECTION OF HUMZA.

RULE FIRST.

A SINGLE quiescent *Humza*, following a moveable letter, *may** be changed into that letter which is homogeneous with the vowel point of the preceding letter. Examples: رَاسٌ, *The head*, رَاسٌ; أَلَامَةٌ, *A calamity*, أَلَامَةٌ; أَيْسَرٌ, *A well*; originally, أَيْسَرٌ, and أَيْسَرٌ. Measures: فَعْلٌ, فَعْلٌ, and فَعْلٌ.

* The word *may*, wherever it occurs, denotes that a rule is optional and not necessary; being opposed to *must*, which I have used to distinguish those rules which are of necessary observance.

RULE

R U L E S E C O N D .

A SINGLE moveable *Humza*, following the letters واو and ياء quiescent, but not radical, may be changed in the one case into واو, and in the other case into ياء. The two homogeneous letters, will then coalesce under the sign *Tusbeed*. Examples: **نَهَتْ** Giving intelligence, **خَطِيئَة** A fault, **أَقْبَسَ** A small axe; originally, **نَهَوَات**, **خَطِيئَات** and **أَقْبَسَات**. Measures: **نَهَوَات**, **نَهَيْتَ**, and **أَقْبَل**.

R U L E T H I R D .

A SINGLE moveable *Humza*, following any quiescent letter, except واو and ياء quiescent and not radical, may be rejected, after its vowel point has been transferred to the preceding letter. Examples: **سَلْ** A question, **مَلَك** An angel; originally, **سَلَّ** and **مَلَكْ**. Measures: **مَقَلَّتْ** and **مَقَلَّ***.

R U L E F O U R T H .

A SINGLE *Humza*, moveable by the vowel *Futba*, may be changed into واو if it follow *Zumma*, and into ياء if it follow *Kusfra*. Examples: **جَوْن** The bottles of a druggist, **بُيُوت** plural of **بَيْت** Enmity; originally, **جَوْن** and **بُيُوت**. Measures: **فَعَل** and **فَعَل**.

R U L E F I F T H .

If two *Humzas* occur together in the same word, the first movea-

* There are some doubts with regard to the origin of **مَلَك** An angel; but the prevailing opinion seems to be, that it is derived from the verb **لَمَسَ** He sent, in which case, the measure is **مَفْعَل**, as stated in the text. If it be derived from **أَلَوَّتْ**, which also signifies To send, the original form of the word will be **مَالَكْ**, Measure, **مَفْعَل**; afterwards changed to **مَلَكْ** Measure, **مَفْعَل**; by transposing the first and second radicals, a practice not very uncommon in the Arabic language.

ble and the second *quiſcent*, the second *muſt* be changed into that letter, which is homogeneous with the vowel point of the first. Examples: *أَمِنْ*, *أَوْمِنْ*, and *إِنَّمَان*; originally, *أَأْمِنْ*, *أَأُومِنْ*, and *إِنَّمَان*. Measures: *أَفْعَلْ*, *أَفْعَلْ*, and *إِفْعَال*.

R U L E S I X T H.

If two moveable *Humzas* occur together in the same word, and if either be moveable by the vowel *Kuſr*, the second *muſt* be changed into *يَا*. Examples: *أَيُّمَّة* the plural of *إِمَام* Preceding, or One who precedes the rest, *خَطَايَا* the plural of *خَطِيئَة* A fault,

THE word *أَيُّمَّة* originally *أَأَيُّمَّة*, is formed on the measure *أَفْعَلَّة*: the two homogeneous letters then coalesce by a rule of the *Idghaum*, to be inserted hereafter; and the vowel point of the first, being transferred to the preceding letter, the word becomes *أَأَيُّمَّة*, after which, the second *Humza* is changed into *يَا*, by the preceding rule. The word *خَطَايَا*, originally *خَطَايُرُ*, is formed on the measure *فَعَالِي*; after which, the second *Humza* is changed into *يَا* by the preceding rule, and the word becomes *خَطَايِي*. But every *Humza* not radical, occurring between *Alif* and *Ya* in a plural formed on the measure *فَعَالِي*, *muſt* be changed into *Ya* moveable by the vowel *Futha*; and by the operation of another rule, the final *Ya* *muſt* then be changed into *Alif*,* and thus the word becomes *خَطَايَا*.

R U L E S E V E N T H.

If two moveable *Humzas* occur together in the same word, and if neither be moveable by the vowel *Kuſr*, the second *muſt*

* See seventh rule of permutation, applicable to *الف*, *واو*, and *يَا*.

be changed into واو. Example: أَوَادِم, the plural of أَدَم *A man*, but literally an adjective signifying *Straw colored*; originally أَاَادِم, Measure: أَاَاعِل.

قَوَانِيْنِ اِعْمَالِ

OR

RULES FOR THE PERMUTATION AND REJECTION OF ALIF, WAO AND YA.

R U L E F I R S T.

THE letter ي quiescent must be changed into واو, when it follows the vowel *Zumma*. Example: مُوَقِن *One who is certain*, originally مُيَقِن, Measure: مُيَعِل.

R U L E S E C O N D.

THE letter واو, quiescent must be changed into ي, when it follows the vowel *Kufra*. Example: يَمِرَّان *A balance*, originally مَوَّرَان, Measure: مِيْعَال.

R U L E T H I R D.

IF the letter ي occur as the medial radical of a *Sefuté Moo-sbulba*, (or derivative adjective) formed on the measure مُعَالِي, or of a plural formed on the measures مُعَلَان or مُعَلَّان, the vowel *Zumma* must be changed into *Kufra*, and the letter ي must be retained. This rule forms, in fact, an exception to the first rule. Examples: حِيَكَلِي *Strutting*, (in the feminine gender); originally حِيَكَلِي, Measure: مُعَالِي; عِيْن, originally عِيْن, Measure: مُعَل; and بِيْضَان, originally بِيْضَان, Measure: مُعَلَّان. The words عِيْن, and بِيْضَان, are the plurals of عَيْن *Large eyed*, and اَبْيَض *White*, both formed on the measure اَبْعَل.

RULE

R U L E F O U R T H.

THE letter واو, occurring as the primal radical of an infinitive, formed on the measure فَعَلَتْ, must be rejected, and the vowel *Kufr* is given to the medial radical. Examples: مَرَمَتْ *A mark*, مَصَفَتْ *Description*, مَدَّتْ *A promise*, زَنَتْ *A weight*, originally وَزَنَتْ, وَصَفَتْ, وَصَفَتْ, and وَزَنَتْ.

R U L E F I F T H.

THE letters واو or يا, occurring as the primal radical of an infinitive formed on the measure اِفْتَعَالَ, must be changed into تَا; and the two homogeneous letters will then coalesce, under the sign *Tafdeed*. Examples: اِئْتَمَلَ *Junction*, اِئْتَمَرَ *Dividing the shares of a camel's flesh won at play*; originally اَوْتَمَلَ and اَيْتَمَرَ. The same permutation takes place, in all the tenses and participles, derived from infinitives of that conjugation. Example: مَتَمَعَلَ *Adjoining*, originally مَوْتَمَعَلَ, Measure: مَفْتَعَلَ.

R U L E S I X T H.

IF two *Waos* occur together at the beginning of a word, the first must be changed into *Humza*. Example: اَوَاوِلُ, the plural of وَاِصْلَةٌ *A woman wearing borrowed hair*, originally وَوَاوِلُ, Measure: نَوَاوِلُ.

R U L E S E V E N T H.

THE letters واو or ياء moveable by any vowel point, must be changed into *Alif*, when they follow the vowel *Futba*. Examples: بَابُ *A door*, عَصَا *A staff*, نَابُ *The canine teeth of an animal*, هَدْيُ *Guidance*, originally بَوْبُ, عَصَوُ, نَيْبُ, and هَدْيُ. Of these words, the three first are formed on the measure فَعْلُ, and the last on the measure فَعْلُ.

RULE

R U L E E I G H T H.

If *Wao* or *Ya* moveable follow a quiescent letter, their vowel points must be transferred to that letter. Examples: يَقُولُ *He may speak*, مَقِيلٌ *A sleeping place*; originally يَقُولُ, and مَقِيلٌ; Measures: يَقُولُ, and مَقِيلٌ. The letter واو will then be changed into ي by rule second, if it were originally moveable by the vowel *Kufr*. Example: مُقِيمٌ *Residing*, originally مَقُومٌ; Measure: مَقِيلٌ. And both letters will be changed into *Alif*, if they were originally moveable by the vowel *Futba*. Examples: مَخَافَتٌ *Fear*, مَخَافَتٌ *Terror*, originally مَخَوَفَتٌ, and مَخَبَّتٌ; Measure: مَفْعَلَتٌ. To prevent the coincidence of two quiescent letters, after the operation of this rule, واو and ي must be rejected if necessary; and in words formed on the measure مَفْعُولٌ, the vowel *Zumma* must be changed into *Kufra*, if the medial radical be ي, but not if it be واو. Examples: مَقُولٌ *Spoken*, مَبِيعٌ *Purchased*; originally مَقُودٌ, and مَبِيعٌ. If this rule operate in an infinitive, formed on the measures اِفْعَالٌ or اِسْتِفْعَالٌ, the letter ت must be added to the end of the word. Examples: اِمَامَتٌ *Residence*, اِسْتِمَاعَتٌ *Demanding assistance*; originally اِقْوَامٌ and اِسْتِعْوَانٌ.

R U L E N I N T H.

EVERY moveable *Wao* following the vowel *Kufr*, as the medial radical of an *infinitive*, must be changed into ي, if it has suffered any permutation in the tenses of the verb, but not otherwise. Examples: سِيَادَتٌ *Standing*, سِيَادَتٌ *Chieftainship*; originally قِيَامٌ, and سِيَاوَاتٌ; Measures: فِعَالٌ and فِعَالَتٌ; Preterites قَامَ and سَادَ; originally قَوْمٌ and سَوَدَ; Measure: فَعَلَ. If واو, having suffered any permutation in the singular number of a noun, occur in the plural, as a moveable letter, after the vowel *Kufr*, it must also be changed into ي. Example: قِيَمَتٌ *Value*; originally قِيَمَتٌ

مِقْمَات and مِقْمَات, Measures: مِقْمَات and مِقْمَات. And the same permutation is necessary, if it were quiescent in the singular, and occur in the plural before *Alif*. Example: مِرْيَاض the plural of مِرْيَاض *A garden*; originally, مِرْيَاض Measure: مِقْمَات.

R U L E T E N T H.

EVERY *Wao* or *Ya*, occurring as the medial radical of a participle formed on the measure مِقْمَات, must be changed into *Humza*, if it has suffered any permutation in the tenses of the verb. Examples: مِقْمَات *A speaker*, مِقْمَات *A purchaser*; originally, مِقْمَات and مِقْمَات.

R U L E E L E V E N T H.

If two infirm letters occur on each side of *Alif*, in a plural formed on the measure مِقْمَات, the second must be changed into *Humza*. Examples: مِقْمَات the plural of مِقْمَات *First*, مِقْمَات the plural of مِقْمَات *A purchaser*; originally, مِقْمَات and مِقْمَات.

R U L E T W E L F T H.

If *Wao* and *Ya*, or *Ya* and *Wao*, occur together in the same word, and if the first be quiescent, the letter واو must be changed into ياء; and the two homogeneous letters will then coalesce under the sign *Tushdeed*. Examples: مِقْمَات *A chief*, مِقْمَات the plural of مِقْمَات *A day*; originally, مِقْمَات and مِقْمَات; Measures: مِقْمَات and مِقْمَات. If the vowel *Zumma* occur before these letters, it must then be changed into *Kusfra*. Example: مِقْمَات *Thrown*, originally مِقْمَات. Measure: مِقْمَات.

R U L E T H I R T E E N T H.

If two *Waos* follow *Zumma* at the end of a plural formed on

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the Measure **فَعُولٌ**, the vowel *Zumma* of the medial radical must be changed into *Kufra*, and each of the *Waos* into *Ya*. The two *Yas* will then coalesce under the sign *Tushdeed*. Example: **دُرِّيٌّ**, originally **دُرُوٌّ**, the plural of **دُرٌّ**, *A bucket*.

R U L E F O U R T E E N T H.

If *Wao* or *Ya* occur at the end of an infinitive, after the vowel *Zumma*, that vowel point must be changed into *Kufra*, and the letter **واو** into **یا**. Examples: **تَعْبِرِي** *Passing on*, **تَلَاقِي** *Meeting*; originally, **تَعْبِدُو** and **تَلَاقُو**; Measures: **تَفْعَلُ** and **تَفَاعُلُ**. The Persians, however, in this case, occasionally change the final letter into *Alif*, and give the vowel *Futba* to the penult. Example: **تَمَاشَا**, properly, **تَمَاشِي** *Walking*; originally, **تَمَاشِي**; Measure: **تَفَاعُلُ**.

R U L E F I F T E E N T H.

EVERY **واو** occurring after three or more letters, at or near the end of a word, must be changed into *Ya*, unless it follow *Zumma*; and afterwards into *Alif*, if it follow the vowel *Futba*. Examples: **دَاعِي** *A petitioner*, **أَصْفِيَاءُ** *Pure*, (in the plural number) and **مَرْتَقِي** *Chosen*; originally, **دَاعُو**, **أَصْفِيَاوُ**, and **مَرْتَقُو**; Measures: **مُقْتَلٌ**, **أَقْبَلَاوُ**, and **فَاعِلٌ**.

R U L E S I X T E E N T H.

EVERY **واو** and **یا** occurring at the end of a noun, after *Alif* not radical, must be changed into *Humza*. Examples: **دُعَا** *Prayer*, **بِنَا** *A building*; originally, **دُعَاوُ**, and **بِنَايُ**; Measures: **مُتَالٌ**, and **فِيَالٌ**. In this situation, the letter *Humza*, becoming quiescent in the Persian language, is often thrown out. Examples: **دُعَا** *Prayer*, **بِنَا** *A building*, &c.

قوانین

قَوَائِنِ اِدْتِمَامِ

OR

RULES FOR THE COALESCENCE OF THE LETTERS.

R U L E F I R S T.

WHEN two homogeneous letters occur together in the same word, the first being quiescent, they must coalesce under the sign *Tusfdeed*. Example: ^{حَدَّ} *A boundary*, originally ^{حَدَّ}, Measure: ^{قَدَل}.

R U L E S E C O N D.

IF two homogeneous letters occur together, and if both be originally moveable, they must, also, coalesce under the sign *Tusfdeed*. In order to produce their coalescence, it is necessary, however, to reject the vowel point of the first, if the preceding letter be moveable, or if it be a ^{حَرْفِ لَيْنٍ} not radical. Examples: ^{فَرَّ} *He fled*, ^{عَامٌ} *Common*, ^{دَوْبَةٍ} *A small animal*; originally ^{فَرَر} ^{عَايِمٌ} and ^{دَوَّشِبَةٍ}; Measures: ^{فَعَل}, ^{عَايِل}, and ^{فَوَيْبَلَه}. In every other case, the coalescence is formed by transferring the vowel point of the first homogeneous letter to its prepositive. Examples: ^{أَحْصَى} *More particular*, ^{أَوَّلَ} the plural of ^{وَلِيلَ} *The road*, or *one who points out the road*; originally, ^{أَحْصَصْ} and ^{أَوَّلَه}; Measures: ^{أَفْعَل} and ^{أَفْعَلَه}. But if the coalescence of two letters should occasion one word to assume the form of another, having a different sense, it cannot take place. Example: ^{مَدَّ} *Assistance*, which would assume the form of ^{مَدَّ} *Prolongation*, if the preceding rule were permitted to operate.

R U L E T H I R D.

IF the letters ^{هَـ}, ^{وَاو}, ^{طَا}, or ^{ظَا}, occur as the primal radical of an infinitive,

زَيْنُ الْقَائِدِينَ (ZYNOOL AABEDDEEN) *The ornament of the faithful;*
 (a man's name); بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (BISMILLA-HIRRAHMA:
 NIRRAHEEM) *In the name of GOD, the most merciful.*

CONCLUDING REMARKS.

THE preceding is only a brief abstract of the rules for the coalescence, permutation, and rejection, of the letters. Many of these rules are entirely omitted, and the operation of others is restricted by certain conditions, which have not been detailed; *first*, because some of them are of little importance to the Persian student; and *secondly*, because they would not be easily understood, being connected, in many cases, with other parts of Arabic grammar, which cannot properly be comprehended in the limits of our plan.

I BELIEVE the preceding rules will be found sufficient, to account for almost every deviation from the regular measure, which may occur in any Arabic word, that is of common use in the Persian language; and the formation of every other word, whether it be *مُتَعَلِّقٌ*, *مُتَعَلِّقٌ*, or *مُتَعَلِّقٌ*, will be sufficiently obvious from the measure itself, since it is the deviation alone, which can occasion any difficulty in discovering the analysis.

TO illustrate this observation by an example. The formation of the word *هَيِّقَةٌ* *Vigilance*, is discovered at once, by means of the regular measure *هَيِّقَةٌ*, from which it exhibits no deviation; and hence it is of little importance, whether we do, or do not, know the following condition, by which the letter *ه*, in the word *هَيِّقَةٌ*, is preserved from the permutation prescribed in the seventh rule of the *إِطَال*: *namely; that the seventh rule of the إِطَال shall not operate, when the letters واو or ياء occur as the primal radicals of a word.* On the other hand, many words deviate so widely from the regular measures of

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their formation, that we should never be able to trace the analysis, without having recourse to the rules of permutation, coalescence, and rejection; for how utterly unintelligible would it be, to state that the letter **ق**, moveable by the vowel *Kufr*, and commonly written thus (**ق**), is an imperative formed on the measure **أَيْقُنْ**, unless we could trace it to its original form, (**أَيْقُنْ**) and afterwards account for the rejection of three in four of the letters which compose that word!*

THE necessity of inserting the most useful rules for the coalescence permutation and rejection of the letters, and the propriety of omitting the conditions by which their operation is restricted, must therefore be equally obvious; since the insertion of the former tends to advance, and the omission of the latter does not materially impede the object I have in view; namely, *to enable the learner to analyze every Arabic word, that is of common occurrence in the Persian language.*

In consequence of omitting the conditions, many words will occur, which apparently, though not in reality, form exceptions to each of the preceding rules; as in the case of **رِفْوَانْ** *Acquiescence*, formed on the measure **فَعْلَانْ**; in which the letter **واو** seems to be subject to the eighth rule of permutation, applicable to **الف**, **واو**, and **ياء**; although it is, in fact, excluded from the operation of that rule, by the following condition; namely, *that the permutation there*

* The word **أَيْقُنْ** is the imperative of **وَقَّات** an Arabic infinitive, signifying *To preserve*. *Waw* is rejected in the imperative, because it had been previously thrown out in the aorist; *Ya* is rejected, because it occurs as a quiescent letter at the end of the word; and *Humza* is thrown out, because the letter **ق** is moveable and not quiescent. These rules being of little importance to the Persian student, have not been inserted in the text; and the example is introduced here, merely, to shew how greatly an Arabic word may deviate from the regular measure of its formation, and hence to deduce the following inference; namely, *that the rules of coalescence, permutation, and rejection, cannot be consistently neglected, by those who are of opinion, that the study of analysis tends to facilitate the acquisition of a language.*

prescribed,

prescribed, shall not take place in any word of the ناقص or imperfect class.

THERE are other words, such as حَوْزَر the plural of حَائِك *A weaver*, Measure: رَقْمَة and اِسْتِثْوَاب *Accounting virtuous*, Measure: اِسْتِثْقَال which do really constitute exceptions to the preceding rules, since they are not excluded from their operation, by any condition whatever; but this is a circumstance, which merely proves that there are some anomalies in the Arabic, as there are in every other language. It is obvious that the former of these words ought to be حَاو by the seventh rule, and the latter اِسْتِثَابَة or اِسْتِثَابَات by the eighth rule of permutation, applicable to, الف, واو, and يا. As a concluding remark on the permutation of letters, it may be observed that *Alif* quiescent is sometimes changed into ي in the Persian language; in which case, the letter ي is generally *Mujbool*, but sometimes *Mauroof*. Examples: آمِن or اِيْمِن *Safe*, قَالِم or عِلْم *Learned*, اِيْكِن or اِيْكِن *But*, حَسَاب or حِسَاب *An account*, كِتَاب or كِتَاب *A book*, مِثِب or مِثِب *Reproach*, اِعْتِمَاد or اِعْتِمَاد *Reliance*, مَعْنَى or مَعْنَى *Meaning*, اَوْتَى or اَوْتَى *Better*, تَلِي or تَلِي *A woman's name*, قَبْلِي or قَبْلِي *A woman's name*, &c. *

* The reader may be desirous to know the manner, in which the radical letters of every word can be certainly determined; since it seems difficult in many cases, to decide between واو, يا, and هـ; as in the instance of دُعَا *Prayer*; of which the final radical might be هـ, or it might be واو or يا changed into هـ. (Vide 16th rule of the اَعْلَال). It is impossible, completely, to gratify his curiosity on this subject, because the discussion of the question would require a reference to several points of Arabic grammar, which have not been treated in this work. His own understanding will suggest the general principle; namely, that the radical letters are to be sought for in those inflexions of a root (whether primitive or derivative) that exhibit a combination of letters not subject to any of the rules of the اَعْلَال or تَحْقِيف. In this case the radical letters will be necessarily retained; and thus the preservation of واو in the word رِضْوَان *acquiescence*, furnishes the only existing proof, that the final radical of its synonyme رِضَا is *Wao* and not *Ya*. I say the only existing proof, because واو is either rejected or permuted in every other inflexion derived from that root.

DIVISION

DIVISION AND CLASSIFICATION OF ARABIC NOUNS.

ARABIC nouns have been divided into three classes, termed *مصدر*, *مشتق*, and *جامد*. The word *مصدر* literally signifies *the source*; and is, properly, applied by grammarians to denote *the infinitive*; which is not only the source of *the verb*, but, in one sense, of *all the derivative nouns that exist in the language*.

THE INFINITIVE is defined by Arabian writers to be *the name of an event* (*إِسْمُ حَرَكَةٍ*); and some, namely those of the triliteral radical class, of which many examples will occur in the sequel, are not necessarily distinguished, in point of form, from any other part of speech; but, on the contrary, assume so many forms, as to elude in a great measure the investigation of grammarians, who merely detail those which are most common, and leave it to the readers judgment to discover the rest.

It is obvious, therefore, that in order to discover an Arabic infinitive, we must often have recourse, not to its form, but to the preceding definition; by which we are authorized, to assign every word which denotes *the name of an event*, to that class.—In point of sense, this definition seems to me, to be very nearly the same with that given by Dr. Lowth; namely, that an infinitive is a word which signifies *To be, To do, or To suffer*; and if, for these words, we substitute the nouns of action, or the abstract substantive nouns, *Being, Doing, and Suffering*, his definition will be as applicable, in my opinion, to an Arabic, as it is to an English infinitive,

Thus the words *عَرَفَانُ* *Knowing*, *سَوَالُ* *Asking*, *دَعَا* *Praying*, *طَلَبُ* *Searching*, *مُطَوِّبُ* *Being moist*, *مُعِيشَةُ* *Living*, *إِقْرَارُ* *Confessing*, *إِخْرَاجُ* *Expelling*, *تَعَلُّمُ* *Receiving instruction*, *تَرَدُّدُ* *Hesitating*, *تُعَلِّمُ* *Instructing*, *تَكَرَّرُ* *Repeating*, *مُسَافَرَةٌ* *Travelling*, *مُحَارَبَةٌ* *Fighting*, &c. are Arabic infinitives; in all of which, the sense corresponds, exactly, with the preceding definition.

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IT is to be observed, however, that every infinitive, when used in its proper sense, denotes not merely the *name*, but also the *occurrence* of an event; and in the English and other languages, where the infinitive is restricted to one, or to a few definite forms, this is the only sense in which it is commonly used. An English infinitive will therefore correspond in point of sense, with those substantive nouns of action, which are used to denote the *occurrence of an event*; but if the same substantives be also used to denote the abstract idea or *name of that event*, without reference to its occurrence, they immediately assume another sense, in which our infinitives are very seldom used.

THE substantive *Death*, for example, as a noun of action used to denote the occurrence of a certain event, corresponds exactly with the infinitive *To die*; and might be substituted for it in the following sentence, "To die is common to all men;" because it is obviously the *occurrence*, and not merely *the abstract idea or name of that event* which is here represented—On the other hand, if *Death* be understood in its abstract sense, without reference to its occurrence, as in the following sentence, "Death is the separation of the soul from the body," the *substantive*, and not the *infinitive* would then be commonly used.*

ARABIC infinitives, not being restricted to any one or more forms, may almost invariably be used to express, not only the occurrence, but also the abstract idea or name of an event, without reference to its occurrence; being distinguished in the one case by the term *مَفْعُولٌ*, or *The infinitive properly so called*, and in the other case by the term *اسْمٌ مَفْعُولٌ*, or *The infinitive used in the sense of an abstract substantive noun*.

IT is obvious, therefore, that every noun of action, or in other

* In the Latin, (and perhaps in the English language also) the infinitive is sometimes used in the sense of an abstract substantive noun. Example: *Scire tuum nihil est*.

words, every noun which denotes the occurrence of an event, such as *Loving, Hating, Grieving, Rejoicing, Slandering, Flattering, Hoping, Despairing, Being virtuous, Being vicious, Being proud, Being humble, Being patient, Being charitable, Befriending, Holding enmity, Being just, Being equitable, &c.* would be translated into Arabic by a **مَقْدَر**, or Infinitive properly so called; and that the same infinitive, when used as an **إِسْم مَقْدَر**, would also denote the abstract idea or name of each event without reference to its occurrence; as represented by the words *Love, Hatred, Grief, Joy, Slander, Flattery, Hope, Despair, Virtue, Vice, Pride, Humility, Patience, Charity, Friendship, Enmity, Justice, and Equity.*

It is to be observed, however, *first*, that the **مَقْدَر** and the **إِسْم مَقْدَر** though generally, are not invariably represented by the same word, the one being frequently distinguished from the other by some alteration in the letters, or in the vowel points; as in the words **حَلَفَ** *Swearing*, and **جَلَفَ** *An oath*; **لَطَفَ** or **لَطَافَتَ** *Being kind, or Kindness*, and **لَطَفَ** which has the sense of the abstract substantive only; and *secondly*, that this term, in its usual sense, is indiscriminately applicable to many substantive nouns immediately derived from the infinitive, without regard to the nature of the relation, which may exist between them; as in the word **طَعَامَ** *Food, or Any thing eaten*, which is said to be an **إِسْم مَقْدَر**, derived from the infinitive **طَعَمَ** *Eating*, although its relation to that infinitive, is not the same, with the relation which exists between **حَلَفَ** *Swearing*, and **جَلَفَ** *An oath*.

AN **إِسْم مَقْدَر**, in the strict sense of the term, ought however to differ from an infinitive, merely as a word denoting the name of an event, differs from another denoting its occurrence; and in this sense it is obvious that there can be only *one* species of the **إِسْم مَقْدَر** in any language; and that this species, being equally numerous with the infinitives themselves, must necessarily be common to all.

IT is true indeed, that there are many events, such as that signified by the substantive *Eating*, for example, the names of which will seldom or never be used in practice without reference to their occurrence, because we seldom have occasion to speak of *eating* in an abstract sense; but if we had, there is no reason why it might not be so used, as well as the substantive *Learning*, and many others, which are oftener employed to denote the abstract idea or name, than the *occurrence of an event*. In this sense, it is obvious that the word طعام *Food*, is not an *اسم مقدر*, because it is not the name of an event; although, being derived from the infinitive *عَظِمَ Eating*, which would itself be the *اسم مقدر*, if used in an abstract sense, grammarians may find it convenient to class them together.

THAT there is, or might be an *اسم مقدر*, attached to every infinitive in every language, must be sufficiently obvious; since it is impossible to conceive an event, of which we might not accurately speak, either with or without reference to its occurrence; using the *مقدر* in the one case, and the *اسم مقدر* (whether expressed by the same or by a different word) in the other.

THOSE Arabic infinitives, which are of common occurrence in the Persian language, are generally used as abstract substantive nouns, to signify *the name of an event*; and acquire the sense of infinitives properly so called, *first*, when they are followed by a Persian auxiliary as in the words خدمت کردن *To serve*, رحمت کردن *To shew mercy*, and ظلم کردن *To tyrannize*; and *secondly*, when they represent the occurrence, and not the abstract idea or name of an event, in which case they are generally connected with some other word, descriptive of the agent or object to which the event happened; as in the following sentence, *دیروز برای استقبال شما رفتم بودم* *I went yesterday to meet you*. It is true that the sense of this sentence might also be thus expressed,

prefixed, " *I went out yesterday for the purpose of meeting you;*" but the substantive *meeting* is here used to denote the occurrence and not the abstract idea or name of the event; and therefore, if the preceding observations be just, corresponds exactly with the sense of the infinitive properly so called.*

UNDER the term مُشْتَقّ may be comprehended *derivatives of every species*; although this term, as we shall presently have occasion to observe, is accurately applicable to those words only, which are derived from the infinitive.

THE term جَامِد literally signifies *any thing congealed*, such as *Ice* or *Snow*; and is applicable to every noun which is not comprehended under either of the preceding classes.

A JAUMID is defined to be a primitive noun from which no

* As there are, on the one hand, many Arabic verbs, of which the infinitive has never occurred in the language, so on the other hand there are many primitive nouns, of the classes مَصْدَر and اِسْم مَصْدَر, from which no verb has ever been derived. But as a verb continues to maintain its place among the parts of speech, whether it be, or be not, defective in any given tense or mode, so the nature of a مَصْدَر or an اِسْم مَصْدَر cannot be altered by the accidental circumstance of its not giving rise to a verb. Thus عَطَا *Beauty* or *Being beautiful*, is obviously a مَصْدَر or an اِسْم مَصْدَر by sense, although the verb اَعْطَى *He bestowed*, does not immediately arise from this infinitive, but from its derivative اَعْطَا *To bestow*; and even, though عَطَا were neither the proximate nor the remote source of a verb, it would still be a مَصْدَر or an اِسْم مَصْدَر by sense, because it is obviously the name of an event, and consequently the *Unde oritur actio*, or *one of those nouns from which a verb or action might arise*.

It is now almost unnecessary to remark that the term جَامِل مَصْدَر, so commonly used in the Persian language, is borrowed from the اِسْم مَصْدَر of the Arabs; and is therefore applicable to every noun denoting the name of an event, without the least regard to the manner of its formation. (See the Persian nouns to which this term is applied in a subsequent part of this work.)

derivative

derivative can possibly be formed ; but this definition must not be understood in its literal sense, since there are many Jaumids from which derivative nouns are actually formed ; such as, *فارس* *A horse*, *فارس* *A horseman* ; *بغال* *A mule*, *بغال* *A mule driver* ; *وجه* *The face*, *وجه* *Turning the face, or Attention, &c.*

IT is not therefore the intention of Arabian grammarians to deny the possibility of forming derivative nouns of this species ; but merely to mark a very obvious distinction, existing between certain derivatives formed from the *مصدر* or *Infinitive*, for the purpose of denoting *the various modifications, of which it is naturally susceptible* ; as opposed to other derivatives formed from an *Infinitive* or a *Jaumid*, for the purpose of signifying *some new idea, and not a modification of the primitive or simple idea from which they proceed.*

AN INFINITIVE has already been defined to be a noun used to denote *the occurrence or the name of an event* ; and a JAUMID will generally be found to be a primitive noun, used to signify *the name of a substance, or of some class of external objects, whether animate or not* ; such as, *A man, A horse, A dog, A sword, A pen, A shield, A house, An army, A city, &c.*

Now it must be obvious, *first*, that *events*, in every language, are the only species of nouns, susceptible of any modification, by those derivatives which are formed from them ; *secondly*, that the *verbs, adjectives, and participles*, of every language, denote, merely, the various modifications, of which *an event* is naturally susceptible ; *thirdly*, that *adjectives*, (as well as *verbs* and *participles*) are therefore *derivative* by their own nature, although they are often *primitive* in our language ; and *lastly*, that every word derived from the name of a substance, as well as every substantive noun derived from the name of an event, must denote *a new idea, and not a modification of the primitive or simple idea from which it proceeds.*

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Thus the English word *Love*, for example, is obviously *the name of an event*; *Loving*, and *To love*, denote, simply, *the occurrence of that event*; *Loveth*, *Did love*, and *Will love*, restrict the occurrence to *present*, *past*, or *future time*; and the participles *Loving*, and *Loved*, denote the opposite relations of *Love*, to the *Lover*, and his *Mistress*.

IN all these cases the primitive or simple idea, *Love*, remains unchanged; and is merely modified by the addition of those circumstances, of which, by its own nature, it was originally susceptible.

So also the adjective *Just*, (and the reader may apply the same principle to every other adjective) though it be the primitive in our language, is obviously posterior to *Justice*, in the order of the understanding; because it denotes a *complex idea*, or, in other words, it denotes the simple idea, *Justice*, in one of those modifications, of which it is naturally susceptible; namely, *its occurrence in an object or substantive noun*.

IT may be inferred, therefore, that the *verbs*, *adjectives*, and *participles*, of every language, have a natural and necessary connexion with *the infinitive*, the various modifications of which they are formed to denote; and accordingly there is no such thing (at least in the general opinion) as *a primitive verb*, or *a primitive participle*, in any language, both being equally derived from the infinitive.

BUT the same principle, by which *participles* are invariably derivative, requires that *adjectives* should be so too; and if the contrary often happens in our language, we shall be compelled to account for that circumstance by adverting to another; namely, that language, the offspring of necessity, is completely formed before its principles are well understood. A deviation from general principles, in any given tongue, ought, therefore, to excite no surprise;

surprise; since men will naturally invent those words first which are the soonest required; and consequently *an adjective, a verb, or a participle*, may easily precede its *infinitive*, in the order of time; if it so happen that necessity, accident, or convenience, shall suggest to the inventor the practical use of the one, before he has occasion to employ the other.

BUT though an adjective, a verb, or a participle, may thus be the primitive in point of time, they are obviously posterior to the infinitive in the order of the understanding; because the infinitive denotes *an event or simple idea*, which must be supposed to exist, before it can be modified by those verbs, adjectives, and participles, whether primitive or derivative, with which it is connected. And as the operation of general principles prevails more or less in every language, because no language ever did or ever can exist, entirely independent of general principles, so we find that the verbs and participles of every tongue, are commonly derived from the infinitive; and we need not be surprized that the same principle is extended to adjectives in the Arabic language, because *the reason in either case is precisely the same.*

AN adjective has therefore been defined by Arabian grammarians, to be *a word derived from the infinitive, in order to signify its existence in an object or substantive noun*; but this definition, though generally, is not invariably accurate; because some primitive adjectives, such as *سَئِلٌ Corpulent*, *قُدْرٌ Corpulent*, do unquestionably occur in the Arabic language: and later writers observing this circumstance, and probably aware that adjectives in other tongues are often primitive, have omitted that clause in the definition, by which an adjective is declared to be invariably derivative.

BUT if the term *derivative* be restricted in its application to those words only, which are formed from the primitive, in order to denote the various modifications, of which it is naturally susceptible;

susceptible ; then it will very seldom be applicable to any substantive noun, derived from the name of an event, or to any word derived from the name of a substance ; first, *because one substantive is very rarely used to modify another substantive* ; and secondly, *because the name of a substance, is utterly incapable of modification, in the sense in which that term is now used.*

Thus the word كِتَاب *A book*, for example, if it be truly a substantive noun, denotes *a new idea*, and not a modification of the primitive كِتَابَت *Writing*, from which, however, it is certainly derived ; and the reader need not be informed that فارس *A horseman*, implies no modification of فرس *A horse* ; or that مَبَلّ *A mule driver*, denotes a new idea, entirely different from that signified by the primitive مَبَلّ *A mule*.

It may be inferred, therefore, that derivation, in every language, is properly of two kinds : *the first* is that species, in which one or more words are formed from the primitive, in order to denote the various modifications, of which it is naturally susceptible ; and *the second* is that species, in which one word is formed from another, in order to denote some new idea, and not a modification of the primitive or simple idea from which it proceeds.

BUT if language be considered on principles of reason, without regard to the particular structure of any given tongue, that is, if we examine words as they are significant of things, it will be admitted, that the primitive words in every language ought to be those only which denote simple ideas ; and consequently, that every primitive should be *the name of a substance, or the name of an event*, (in other words *an Ismê musdûr or an Ismê jaumid*) since these are the only species of words used to denote a simple idea, from which any derivative can possibly be formed. Accordingly the مَقْدَر and the جَائِد are the two great sources of derivation in the Arabic language ; and as the latter, being the name

name of a substance, is utterly incapable of modification by those derivatives which are formed from it, so the former is the only source of derivation, in one sense of the term.

THIS appears to me to be the distinction, which Arabian grammarians have in view, in defining the *جَائِد* to be a word *لَا يُشْتَقُّ وَلَا يُشْتَقُّ مِنْهُ* which is itself not derivative, and from which no derivative can possibly be formed; in opposition to an infinitive, which is termed, *مُشْتَقٌّ مِنْهُ*, or a word from which derivatives are formed. The term *مُشْتَقٌّ* or *Derivative*, is therefore applicable, in its common acceptation, to those words only which are formed from the infinitive, in order to denote the various modifications of which an event is naturally susceptible; and every word derived from a *Jaumid*, as well as every substantive noun derived from the name of an event, is said to be, not *مُشْتَقٌّ* or *Derived*, but *مَأْخُذٌ* or *Taken from it*; the primitive itself being termed *مَأْخُذٌ* or *مَأْخُذٌ مِنْهُ* *The origin, or The word from which the derivative is taken*.*

BUT though the term *مُشْتَقٌّ* be thus restricted, in its common acceptation, it is sometimes indiscriminately applied to every word derived from the infinitive, even though it be a substantive noun; and in general there seems to be no great inaccuracy in this application, because most of those practical substantives, which are derived from an Arabic infinitive, will be found, when strictly considered, to approach very nearly to the nature of adjective nouns; as in the case of *كِتَابٌ* *A book, or a manuscript*, which is distinguished in form only, but not in sense, from the passive participle *مَكْتُوبٌ* *a thing written*.

* The term *مَأْخُذٌ*, like the word *Derivative* in our language, is applicable to every word which is connected with the primitive in point of etymology.

In this point of view, almost every practical substantive, derived from an Arabic infinitive, may be said to denote some one or other of the various modifications, of which an event is naturally susceptible; and hence *the infinitive*, in Arabic grammar, is often compared to the *gold* or *silver* employed in the manufacture of bracelets or other ornaments; for as the metal so used is merely *modified* in the hands of the artist, and never suffers any radical change; so the sense of the infinitive is said to be *modified*, but not *altered*, by those derivatives which are formed from it*.

HAVING now described the nature of *the infinitive* and *the Jaumid*, as nearly as I comprehend them myself, it is proper to observe that the latter, though generally, will not invariably be found to be a *primitive noun used to denote the name of a substance*; for as the term *Jaumid* is declared to be applicable to every primitive not included in the class of infinitives, so it is often applied, *first*, to every primitive adjective, such as *سَجَلٌ* Corpulent, *قَدَّعِيلٌ* Corpulent; *secondly*, to every word of the quinqueliteral class, such as *خُرْعَيْلٌ* or *خُرْعَيْلٌ* A foolishly saying, *فَرَطَيْسٌ* A misfortune, &c;† and *thirdly*, to many trilateral nouns excluded from the class of infinitives for reasons which I do not clearly comprehend; since they appear to me, when strictly considered, to signify events; and consequently to be *Isne musdurs* in the proper sense of the term, although they are not so considered in any known language, so far as I know: such as,

* This observation, with regard to infinitives, is not invariably true; because one infinitive may be derived from another infinitive, or even from a Jaumid, in order to signify some new idea, and not a modification of the primitive or simple idea from which it proceeds. Examples: *اِخْرَاجٌ* Expulsion, Primitive, *خُرُوجٌ* Going out; *تَوَرُّجٌ* Turning the face or Attention, Primitive, *وَجْهٌ* The face. With the exception of these, and other similar examples, I believe it, however, to be invariably true.

† It has already been stated that no infinitive can possess more than four radical letters. Consequently every noun of the quinqueliteral class must be a *Jaumid*, even though it denote the name of an event.

يوم *The day*, ليل *The night*, شهر *A month*, سنة *A year*, زمان *Time*, مرقم *Space or Period of time, &c.**

NOTWITHSTANDING these and other exceptions which might be adduced, the general structure of the Arabic language will sufficiently justify the following inferences; *first*, that every word, denoting *the occurrence and the name of an event*, will be a *مصدر*, or an *اسم مصدر*; *secondly*, that every primitive denoting *the name of a substance, or of any class of external objects*, will be a *Jaumid*; and *thirdly*, that every word, which is not included under either of the preceding classes, must be *derivative*.

UNLESS an infinitive be derived from a *Jaumid*, a circumstance which often happens, as in the case of وجه *The face*, وجه *Turning the face*; خيمة *A tent*, خيم *Pitching a tent*; شف *The lip*, مشاف *Conversing face to face*, &c., the derivatives formed from nouns of this species are never numerous; and hence we must look to *the infinitive*, as the great, and almost the only source of derivation, in the Arabic language.

Of nouns derived from the infinitive, those which correspond with our *adjectives, participles, and epithets*, alone require to be mentioned here. The word *epithet*, as it is now used, is applicable, not to adjectives commonly so called, but to those nouns only, which denote an attribute as it exists in any given object or substantive noun; or in other words, to those nouns denoting an attribute, and not the name of a species, of which the sense can be expressed either by means of an adjective and a substantive noun, or by means of a substantive followed by a relative pronoun.

* The reason of their exclusion may possibly be this; that these nouns invariably denote *the name*, but never the *occurrence* of an event, and are therefore considered as simple substantive nouns or names. If a noun denote both the name and the occurrence of an event, it will certainly be considered as a *مصدر* or an *اسم مصدر*, whether it be practically the source of a verb or not.

Of this nature are the following nouns: *A fool, A knave, A robber, A thief, A beggar, A tyrant, A sentinel, An agent, &c.* since it must be obvious, *first*, that these words denote the existence of certain attributes in an object, such as *Folly, Knavery, Robbery, &c.*; and *secondly*, that the sense of each might be rendered by an adjective and a substantive noun, or by a substantive followed by a relative pronoun; as when we say, *An avaricious man, A knavish man, A man who robs, A man who steals, A man who begs, An oppressive or tyrannical man, A man who keeps watch, A man who acts for another, &c.*

ADJECTIVES, PARTICIPLES, and EPITHETS, whether Arabic or Persian, are promiscuously classed together under the general term *صفات* or ATTRIBUTES; and while those which are Arabic are distinguished from the Persian attributes, merely by the manner of their formation, (or in other words merely as the attributes of one language must be distinguished from those of another) there are certain circumstances common to both, which serve to establish a very remarkable difference between them, and the corresponding parts of speech in our language.

IN order that this difference may be clearly understood, it is requisite to call the reader's attention to the following observations on the nature of our attributes, as opposed to those of Arabia and Persia; and to avoid an unnecessary confusion of terms, he is requested to remember that the word *adjective* is intended to be applicable to *participles* and *adjectives*; that the word *epithet* will denote those practical substantive nouns to which that term has already been applied; and that the word *attribute*, like the term *صفت*, will have the joint force of the other two. The word *attribute*, however, will also be used, when it may be necessary, to mark the *quality* or *meaning* of an adjective, as opposed to the *word* or *part of speech* by which it is represented.

Our adjectives, when combined with a substantive noun,
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do not necessarily imply the *existence*, in the substantive; of the attribute which is imputed to it; but merely denote some *indefinite relation*, subsisting between the one and the other; the nature of which must be determined by our previous knowledge of both, since there is nothing in the combination itself, which can lead to the discovery. Hence it happens that English adjectives are applicable, not only to every noun in which the imputed attributes may *virtually* or *figuratively* be supposed to exist; as when we say, *a white wall, a just prince, or a smiling garden*; but also to every noun with which they have any *indefinite* and *general relation*; as when we say, *a just and virtuous law, a just and virtuous action, a wife or an ambitious view, a wise or an ambitious design, &c.*

Now as *ambition, wisdom, justice, and virtue*, can have no *real* or *natural existence* except in *rational beings*, so they are not supposed to exist *figuratively* in *a design, a law, a view, or an action*; and when ascribed to nouns of this class, they merely denote that relation which exists between the actions of a man, and the qualities of his mind; or in other words, they signify *a design, a law, a view, or an action*, which indicates *wisdom, justice, virtue, or ambition*, in the person to whom these nouns are ascribed. In the same manner the adjective *masculine* (and many other examples will occur to every reader) denotes an attribute naturally applicable to *males only*; but may, notwithstanding, be ascribed to other nouns, as when we say *a masculine woman*, meaning a woman whose appearance and manners resemble those of the other sex; or *a masculine action*, meaning an action worthy of a man, &c.

It may be inferred, therefore, that our adjectives denote an *indefinite relation* existing between them and those substantive nouns to which they are imputed; for if the relation were not *indefinite*, it would be every where the same; that is, *every adjective would denote the existence of an attribute in its object or sub-*

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stantive noun; and consequently, no adjective would be applicable to any substantive in which the imputed attribute might not virtually or figuratively be supposed to exist.

Now it is obvious that the adjectives of every language denote various attributes, some of which exist virtually in the species of nouns, and others in another species; as when we say of a *substance*, that it is *black*, or *white*, *fine*, or *coarse*, *light*, or *heavy*; or of a *rational being*, that he is *wise* or *virtuous*, *just* or *merciful*; or of an *abstract noun*, such as an *undertaking*, a *task*, or a *journey*, that it is *easy*, *difficult*, or *laborious*, &c.

It is true, that some of these adjectives, such as *black* and *white*, *hard* and *soft*, *light* and *heavy*, being applicable to nouns denoting the name of a substance, apparently exist in the objects to which they are ascribed; while others, such as *easy*, *difficult*, and *laborious*, like the abstract nouns to which they are imputed, have no real existence except in the mind. But it is of no importance, in the common use of language, whether an object or an idea exist externally or not. If its existence be once established, as it must be, before it can be represented by a word, we may then invest it with its appropriate attributes; and thus we impute *easiness* to a *task*, or *difficulty* to an *undertaking*, exactly in the same manner as we ascribe *whiteness* to a *wall*, or *beauty* to a *garden*. In other words, we suppose the *existence* of the imputed attributes, not in our own minds, but in the abstract nouns to which they are here ascribed.

THE rules of universal grammar, will justify the ascription of every adjective, to any noun, in which the imputed attribute may *virtually* or *intellectually* be supposed to exist; as when we say, a *white wall*, a *difficult undertaking*, or a *just prince*; but these rules go no farther; and if an attribute be *figuratively* ascribed to a noun in which it can have no virtual existence, (as when we say

say a *smiling garden*,) or if it be imputed to a noun with which it has merely some *indefinite* and *general relation*, (as when we say a *wise law*,) the accuracy of these expressions must be justified, in the one case, by the aptitude and beauty of the metaphor, and in the other, by the idiom of the language in which we speak.

ALLEGORY and METAPHOR are of common, and even of necessary use in every language, because the conceptions of the mind are much more numerous than the words by which they are typified in any known tongue; and hence we have recourse to figure, not only in poetry, and all the higher species of composition, but even in the most ordinary and common modes of speech; as when we say, in English, a *light mind*, a *coarse expression*, an *enlightened understanding*, a *moving tale*, a *penetrating glance*, or a *laughing lip*, &c.

IN this case that specific relation already mentioned, namely, the *existence* of the attribute in the noun to which it is imputed, remains inviolate; since the use of fable allegory or metaphor necessarily implies, on the part of the speaker, the assumption of an imaginary creative power, by which he is at liberty to *fancy* the existence of many attributes, in nouns to which they are utterly inapplicable in the nature of things. If English adjectives were used to denote the *existence* of an attribute in an object or substantive noun, their figurative application to nouns in which the imputed attribute had no *virtual*, but only a *figurative existence*, might therefore be as common as it is at present; but it would be utterly absurd, in that case, to speak of a *kind letter*, a *wise measure*, a *virtuous undertaking*, a *just law*, a *generous action*, an *ingenious discovery*, an *ambitious design*, a *humane institution*, a *masculine woman*, or a *femenine gender*, &c. &c. because the attributes in question are not supposed to exist, either *virtually* or *figuratively*, in the nouns to which they are here ascribed.

It may be inferred therefore, *first*, that the combination of an adjective

adjective with any noun in which the imputed attribute may virtually or intellectually be supposed to exist, must be accurate in every language, because it is founded on principles of general grammar; *secondly*, that the figurative application of adjectives to nouns in which the imputed attribute has no *virtual*, but only a *figurative existence*, though it be also common to every tongue for the reasons already assigned, will necessarily vary in each, according to the different and frequently opposite modes of thinking, peculiar to men who inhabit distant or opposite regions of the earth; and *thirdly*, that the ascription of adjectives to nouns in which the imputed attributes have neither a *virtual* nor a *figurative existence*, may be very common in one language, while it is *utterly unknown*, or *seldom occurs* in another.

ON these principles, if the reader were desired to translate, *a white wall*, (دیوار سفید) or *a difficult undertaking* (آمریه شریک) or *a just prince*, (پادشاه عادل) into the Persian language, he would instantly perceive that these words *must admit of a literal translation*, because the attributes in question *exist virtually* in the nouns to which they are here ascribed: but if he were desired, on the other hand, to translate into the same language *a killing glance*, (نگاه قاتل) or *a laughing lip*, (لب خندان) or *a just regulation*, (آیین مدالت انساب) he would not venture to use the metaphors implied in the words نگاه قاتل and لب خندان, until he had previously ascertained their *accuracy* (or in other words their establishment by custom) in the Persian language, as well as in his own, and knowing that *Arabic and Persian adjectives denote the existence of an attribute in an object or substantive noun, unless they are formed from the primitive by adding a word or termination which indicates the contrary*, he would perceive at once that آیین دادگر or آیین دادگر, if used to signify *a just law*, would be absolute nonsense, and that he must look for some other derivative adjective or compound epithet, such as مدالت قرین, مدالت مشعشعون

عَدَاتُ بَنِيَانٍ، عَدَاتُ آيَمِيْنٍ، عَدَاتُ اِسْتِيْمَالٍ، عَدَاتُ مَشْعُوْنٍ &c. which might denote either an *indefinite and general relation*, existing between the attribute and its object; or *that specific relation which is required*; namely, the relation existing between *justice*, and the substantive *law*, to which it is here ascribed*.

OF three or more Arabic or Persian adjectives or compound epithets denoting an attribute peculiar to rational beings, as *justice* for example) some, being used to signify an *indefinite relation*, will therefore be common to *rational beings*, and also to *abstract substantive nouns*; while others will be restricted to the one or the other, according to the nature of that *specific relation*, which they are formed to denote; and thus بَاعَدَلٌ، عَدَاتُ قِيْرِيْنٍ، عَدَاتُ آيَمِيْنٍ، عَدَاتُ اِسْتِيْمَالٍ، عَدَاتُ اِسْتِيْمَالٍ، &c. may be ascribed to a *prince*, or to *his laws*, with equal accuracy; whereas دَاوُدُ نَجَسٌ، دَاوُدُ نَجَسٌ، دَاوُدُ نَجَسٌ، عَدَاتُ دِيْمَا، عَدَاتُ دِيْمَا، عَدَاتُ دِيْمَا، عَدَاتُ مَشْعُوْنٍ، &c. are exclusively applicable to *rational beings*; and عَدَاتُ مَشْعُوْنٍ، عَدَاتُ مَشْعُوْنٍ، عَدَاتُ مَشْعُوْنٍ، عَدَاتُ مَشْعُوْنٍ، &c. though not perhaps invariably, are at least generally restricted to *laws, actions, observations*, or other similar substantive nouns.

WHETHER an adjective ever can denote any other specific relation besides that formerly mentioned, namely, the *existence* of an attribute in its object or substantive noun, I am not however entirely certain; and if the relation be *indefinite*, it is obvious that an Arabic or Persian adjective must correspond in its nature with the same part of speech in our language; and should be applicable to every noun, with which it has any *indefinite and general relation*. In this case, its exclusive restriction to ra-

* The metaphorical or figurative expressions لَبَّ جَدَانٍ and نِيَاهُ قَانِلٍ are commonly used, and therefore perfectly accurate, in the Persian, as well as in the English language; but many of our metaphors, if literally translated into the Persian tongue, would be utterly unintelligible to a native of Persia.

tional beings on the one hand, or to *abstract substantive nouns* on the other, is unquestionably arbitrary; and must be imputed to the authority of prescription alone*.

If it were possible to form such a classification of adjectives, whether *primitive* or *derivative*, *simple* or *compound*, *Arabic* or *Persian*, as might tend to distinguish the various relations which two or more adjectives apparently synonymous are often formed to denote, there is no doubt that the accomplishment of such an undertaking would greatly facilitate the acquisition of the language, by enabling the learner to form a true judgment of those substantive nouns, to which any given adjective might be accurately ascribed; but though it may be confidently asserted, with some few exceptions, *that every simple adjective in either language whether primitive or derivative*, (or in other words every adjective not consisting of parts, the meaning of which must be separately considered in order to acquire an accurate knowledge of their joint force) must denote the *virtual* or *figurative existence* of an attribute in its object or substantive noun; † I fear, it is utterly impossible to fix the application of compound adjectives on any principles of rational enquiry.

UNDER the term *compound*, I mean to include all those adjectives, which are formed from the primitive by means of a word

* It should be observed, however, that the remarks in the text are properly applicable to the *natural*, and not to the *figurative* use of adjectives; and as many or perhaps most compound epithets in the Persian language (without excepting those quoted in the text,) denote ideas merely *figurative*, so the accuracy of their application to any given substantive noun depends, in a great measure, on the nature of those figures which they are formed to

denote. Examples: *پادشاه عدالت دینار* *A prince clothed with justice*, *ضمیمہ عدالت* *A mind leavened with justice*, *قانون عدالت بنیان* *A law founded in justice*, &c.

† There are undoubtedly some exceptions to this remark, such as *برقیہ کرمہ* *A Generous letter*, *رہایم کرامت* *Generous letters*, in the Persian language; and *شعر مشاعر* *A Poetical verse*, in the Arabic language. Such exceptions in the Persian language are, however, very rare; and in general, those which do occur, appear to be borrowed from the Arabs.

or termination used for that purpose; since it must be obvious that *the sense*, and consequently *the application* of such adjectives will necessarily depend, not on the meaning of *one*, but of *both* its component parts.

Thus the word شَيِّ or شَيَّات *Liberality*, for example, is clearly the name of an attribute peculiar to rational beings; and therefore the adjective شَيِّ *Liberal*, is not applicable to any noun which is not the name of a rational being; because, though it be indeed derivative, as a great majority of all the adjectives in the Arabic language certainly are, it is not composed of parts which require to be separately considered; but, on the contrary, arises from the infinitive, according to that general principle of Arabic grammar, by which every adjective is supposed to be naturally derivative; namely, because it denotes, not merely the *name* of an attribute (for in that case it could not be distinguished from the infinitive) but also its *existence* in an object or substantive noun.

EVERY Arabic adjective, (and indeed every Persian adjective or participle) whether it be a primitive, or whether it be derived from the infinitive according to this principle, will necessarily be applicable to *those nouns only, in which the imputed attribute may virtually or figuratively be supposed to exist*; for as it corresponds in its nature with the *simple or primitive adjectives of other tongues*, so it cannot be included in the number of those that consist of parts, the meaning of which must be separately considered, in order to acquire an accurate knowledge of their joint force.

BUT if an adjective be derived from the primitive by means of a word or termination used for that purpose, as in the case of عَقْلِي or دَانِشِي *Wise*, خِرَدْمَنْد or دَانِشْمَنْد *Intelligent*, مَرْهَمَان *Kind*, مَدَانَتِ نُسْتَان *Leavened with justice*, دَاوُسْتَر *Founded in justice*, مَدَانَتِ شُكْر *Clothed with justice*, مَجْبُوتِ شَمَامَه *Perfumed*
with

with friendship, *فَضِيلَتِ مَآبِ* *The asylum of excellence*, *مُتَّبِعِ* *Pursuing truth*, *حَقِيقَتِ طِبْرَازِ* *Adorned with truth*, *سَعَادَتِ بَرْتَوِ* *Beaming with happiness*, *عَقْدَةِ شَرَحِ* *Solving difficulties*, *مَسْرَتِ اَفْرَايِ* *Increasing delight*, *كُوهِ نَهْيَبِ* *As full as the hills*, *دَرِيَا نَوَالِ* *Bountiful as the river*, *جُودِ نَوَانِ* *Twin born with bounty, and a thousand others*, the sense and force of the whole, will necessarily depend on that of its component parts; and even though these adjectives were not used in a sense merely figurative, (as many of them certainly are) it would still be impossible to form such a classification, as might tend to fix the substantive nouns, to which each particular class might be accurately or naturally ascribed; *first*, because the component parts of such adjectives are much too numerous to be comprised in any grammatical treatise; *secondly*, because it would be difficult to discriminate the various shades of meaning, which serve to distinguish one word or termination from another, *nearly*, but not *exactly synonymous*; and *thirdly*, because many of those words and terminations, which naturally denote *an indefinite relation*, are yet restricted to *a specific relation*, by the authority of prescription alone; as in the case of *عَقْلِي* *Wise*, and *دَانِشِي* *Wise*, of which the former is commonly applied to *abstract substantive nouns*, as *مُصَابِنِ عَقْلِي* *Wise observations*; whereas the latter, as well as *رَامِشِي* *A musician*, and many others of the same class, seems to be seldom or never ascribed to any noun which is not the name of a rational being*.

LEAVING

* The letter *ی* denotes *an indefinite or general relation*; and consequently an adjective, formed from the primitive by adding this letter, should be applicable to every noun with which it has any indefinite and general relation. This is commonly the case; but there are certainly many instances of the contrary, besides those mentioned in the text. I shall take this opportunity of observing that precision seems to require the ascription of adjectives, denoting *a specific rather than an indefinite relation*, to every substantive noun in which the imputed attribute may be supposed to *exist virtually*; and therefore, the words *پادشاهِ طَائِلِ*, or *پادشاهِ دَاوَدِ*, form, in my opinion, a better translation of *a just prince*, than *پادشاهِ عَدَالَتِ اَبْسِنِ* or *پادشاهِ عَدَالَتِ اِنْشَابِ*. In the

LEAVING the learner to discover the proper application of compound adjectives in the only way which I conceive to be practicable, namely, *by his own observation*; I shall therefore endeavour to account for certain consequences, resulting from that specific relation, which almost every *simple*, as well as *many compound adjectives*, whether Arabic or Persian, will be found to denote. The consequences to which I allude are, *first*, the common use of adjectives in the place of substantive nouns; or, in other words, the frequent omission of the substantive, which should accompany every adjective, in order to complete the construction of a sentence; and, *secondly*, the promiscuous classification of *adjectives* and *epithets*, under the general term *صفات* or *attributes*; a classification by which the distinction between a *substantive* and an *adjective*, as it exists in our language, is entirely lost.

THE necessary or optional omission of the substantive, which should accompany every adjective noun, cannot possibly be authorized by the principles of General Grammar; because, on the contrary, its insertion must be invariably necessary, in order to complete the construction of a sentence; but there is another principle which has been observed to operate more or less in every language, namely, *that disposition which exists in all men*

the Persian language, however, precision, and even common sense, are often sacrificed to the sound of a period; and hence a compound epithet is frequently put into the plural number, for the sake of the sound, even when it is imputed to a noun in the singular number; as in the case of *جَنَابِ عِصْمَتِ قُبَّة* for *جَنَابِ عِصْمَتِ قُبَّات* *A chaste or pure threshold*; *رِوَايَتِ مَوْحِطَتِ مَبْنِی* for *رِوَايَتِ مَوْحِطَتِ مَبَانِی* *An improving or moral story*; *قَلَمِ مَوْحِطَتِ بِشِیم* for *قَلَمِ مَوْحِطَتِ بِشِیم* *An admonishing pen*, and *خَاطِرِ تَوَدُّدِ مَظْهَر* for *خَاطِرِ تَوَدُّدِ مَظْهَر* *A mind, the mirror of friendship*. Such gross violations of grammatical rule are very numerous in the works of many modern authors; and a great number of instances may be found in the *أَبْوَابُ الْإِحْيَانِ*, the *بَهَارِ رَوَايَسِ*, and many other modern books that are more to be admired, in my opinion, for the sweetness and flow of the periods, than for the adherence of the authors to grammatical accuracy.

to express their sentiments in the fewest words possible; and hence, it is easy to account for the omission of a substantive, whenever its insertion is not necessary for the sake of perspicuity; or in other words, whenever the omission can be easily supplied by the understanding of the reader.

IT is on this principle that a good many English adjectives, such as *male, female, sovereign, subject, relative, reclus, Roman, Grecian, German, &c.* are very often used in the sense of *substantive nouns*; but the operation of the principle is greatly restricted in our language, by that *indefinite relation* which English adjectives are formed to denote; for if the substantive were frequently omitted after an English adjective, it would often occasion the greatest obscurity; and sometimes, as in the case of, "Virtuous men or Virtuous actions merit encouragement," it would be utterly impossible for the understanding of the reader to supply the omission.

BUT as it has already been shewn that Arabic and Persian adjectives commonly denote the *existence* of an attribute in an object or substantive noun, so it must be obvious, that a very numerous class of adjectives, in every language, denote attributes which cannot *exist virtually* in more than one class of known objects; and hence, it is easy to perceive that the insertion of the substantive, before or after many Arabic and Persian adjectives, must be commonly *superfluous*; since the omission, in most cases, may easily be supplied by the understanding of the reader.

SUPPOSE for instance, that an Arabic or Persian adjective, used to signify the *existence* of an attribute in its object or substantive noun, shall also denote one of those attributes which cannot *exist virtually*, except in *rational beings*; it is obvious that such an adjective, being applicable only to *men and women*, will correspond exactly with those *English epithets*, which are common to both genders; such as *a fool, a parent, a thief, or a miser*; and if the

feminine

feminine gender of the adjective be distinguished by a termination or otherwise, as in the Arabic language, it will be still more definite than these epithets; and may be used as a substantive noun, with as little inconvenience, as, *prince* and *princess*; *actor*, *actress*; *god* and *goddess*; *king* and *queen*, &c.

THIS is obviously the reason why a great number of Arabic and Persian adjectives, such as *فَاقِل* *Wife*, *اَفْمَق* *Foolish*, *دَانَا* *Wife*, *خَائِن* *Treacherous*, *بَغِيْل* *Covetous*, *وَادِر* *Just*, *اَسْرَمَنَد* *Skilful*, and a thousand others, seem to partake of the nature of *substantive*, as well as of *adjective nouns*; and though many of these *adjectives*, being most commonly used in the former capacity, are therefore translated by *English epithets*; as in the case of *رَاجِل* *A traveller*, *سَابِق* *A thief*, *بَاَقِنَدَه* *A weaver*, *نَدِيْسَنَدَه* *A writer*, *مُطَبِّر* *A musician*, *طَائِر* *A flier*, (and by an easy transiion, *a bird*), *قَابِل* *An agent*, *رَاوِي* *A historian*, &c. it would yet be very absurd to deny that they are truly *adjective nouns*; since many are *participles*, regularly derived from an Arabic or Persian *infinitive*; and consequently cannot be *substantives*, in the opinion of any man, who is not prepared to confound the clearest principles of Grammatical Science, by asserting that the participle of one verb may be a *substantive*, while that of another is an *adjective noun*.

THE preceding observations will sufficiently account for the common omission of the substantive, after every Arabic and Persian adjective, denoting an attribute, peculiar to any single class of known objects; and, if an attribute be of a more general nature, that is, if it be applicable to more than one class of known objects, as in the case of *نِيَك* *Good*, and *بَد* *Bad*, the insertion of the substantive is as necessary in the Persian, as it is in the English language; and the reason is precisely the same, namely, because its omission could not be easily supplied by the understanding of the reader.

THUS

Thus the word *غَيٍّ*, or *Goodness*, for example, denotes, in every language, *all the desirable qualities in any given object*; and consequently the adjective *غَيٍّ*, *Good*, notwithstanding that specific relation which it is formed to denote, would be utterly unintelligible if the substantive were not expressed; because the sense of this adjective necessarily varies with that of every substantive noun to which it is imputed; as when we say of a *house*, that it is *good* or *commodious*; of a *dinner*, that it is *good* or *palatable*; of a *face*, that it is *good* or *beautiful*; or of a *rational being*, that he is *good* or *virtuous*, &c.

BUT in order to justify the promiscuous classification of *adjectives* and *epithets*, under the general term *صفات*, or *attributes*, it is not sufficient to shew that the former, by an abbreviation of construction, are often used in the sense of the latter: on the contrary, we must proceed one step farther, and endeavour to evince that *the epithets of every language are truly adjective nouns*, when considered with reference to the only definition of an *adjective* which will be found to accord with the principles of General Grammar. If this position can be clearly proved, it will then be easy to account for the opposite classification of *epithets*, which obtains among the Grammarians of Europe and Asia, by advert- ing to that difference of idiom which distinguishes the Eastern from the Western tongues, and to which alone it can be accurately ascribed.

AN ADJECTIVE, according to the principles of GENERAL GRAMMAR, may be defined to be a word used to denote an attribute as it exists in any given object or substantive noun; since this, I believe, is the only definition, which will be found to be accurately applicable to the adjectives of every language.

ACCORDING to this definition, it is obvious that Generic Nouns, such as a *man*, or a *horse*, are not *adjectives*, because they signify no attribute, but only denote the name of a species; and that the

Cardinal

Cardinal Numerals, such as *one, two, three, four*, are not *properly adjectives*; because they denote no attribute; and are merely the names of those numbers, for which they respectively stand. Accordingly, the Persian Numerals, and in general every word, which, being naturally a substantive noun, is yet occasionally or invariably ascribed to another substantive in the form of an attribute, as when we say, *چهارمرد Four men, چهارزن Four women*, &c. is said, when so ascribed, to be a *صفت عارضی*; that is, an *occasional, an accidental, or an improper attribute*; in opposition to other words, such as *زنانة Wife*, or *آفتق Foolish*, which are termed *صفات اصلی*; that is, *radical, or proper adjectives*; because they denote attributes in their own right*.

Now it appears to me, that English epithets, such as *fool, knave, friend, foe, traitor, swindler, thief, robber, servant, slave, tyrant, tra-*

* As the words *pound, ounce, or scruple*, signify a fixed measure of quantity, so the words *two, three, and four*, denote a determinate number; and there seems to be no reasonable distinction between them but this, that the former detach a *part from the whole*, as when we say *an ounce of lead*, or *a pound of silver*; whereas the latter detach the *individuals from a species*, as when we say *Four men*, that is, *Four of men*; *Four women*, that is, *Four of women*, &c. This corresponds exactly with the idiom of the Arabic language, in which, *أربع رجال Four of men, أربع نساء Four of women*, are much more commonly used, than *رجال أربعة Four men, نساء أربع Four women*; although it must be admitted that these last, or other similar expressions, do sometimes occur. It may be inferred, therefore, that the Arabic Numerals are *substantive nouns*, not only by their own nature, but also in the common practice of that language; and that English, as well as Persian Numerals are of that class, termed *صفات عارضی* or *Improper adjectives*, because they are naturally *substantive nouns*, and never become *adjectives* until they are ascribed to some other noun in the construction of a sentence, as in the two examples quoted in the text. Indeed the word *number*, itself, differs from a *cardinal numeral*, merely as a generic noun, such as *man*, differs from the individuals (*John or James*), of which the species is composed; and if *number* be a substantive, I do not see how any given number, such as *four*, for example, can be an adjective noun, otherwise than by the idiom of any given language. Syllogism: The word *four* is the name of a number: But the word *number* is a substantive noun: Therefore the word *four* is a substantive noun. It may be added that the words *million, billion, &c.* in our language, are *practically, as well as naturally*, substantive nouns, since they invariably require to be followed by the preposition *of*.

veller, &c. are substantives merely by the idiom of our language; and that these words, when strictly considered on principles of General Grammar, must be defined to signify the existence of certain attributes, namely, *folly, knavery, friendship, enmity, &c.* in an object or substantive noun.

IN this case the necessary omission of the substantive, after such epithets, may be ascribed to one or both of the following causes: *First*, it might be *optionally* and *generally* rejected, because the omission, in most cases, would be easily supplied by the understanding of the reader; and *secondly*, its rejection, with reference to idiomatical accuracy, might become, not merely *optional*, but *necessary*; because there is commonly a corresponding adjective, as *fool*, and *foolish*; *knave*, and *knavish*; *thief*, and *thievish*; &c. which renders the epithet not of *necessity*, but of *optional use*; and may consequently supercede it, in most cases, whenever perspicuity requires the insertion of the substantive noun.

ACCORDINGLY we often speak of a *foolish man*, or a *foolish woman*, and never speak of a *fool man*, or a *fool woman*; although these last expressions violate no rule of General Grammar; and are, indeed, so far from being reasonably or naturally inaccurate, that the insertion of the substantive, were it consistent with idiomatical propriety, would often add to the perspicuity of a sentence, by restricting the epithet to either sex; and that too, in some instances, where it occurs in a sense perhaps not exactly synonymous with *foolish*, as in the following example: "I met a fool in the forest" in which there is no information conveyed with regard to the *sex* of the person to whom the epithet *fool* is applied.

It ought therefore to excite no surprize, that many Arabic and Persian epithets admit of the insertion or omission of the substantive with equal accuracy; as when we say *دُرْدُر* or *مُرْدُرْدُر* *A thief*,
بَآغْبَان or *مُرْدُ بَآغْبَان* *A gardener*, *دُرْدُش* or *مُرْدُ دُرْدُش* *A poor-*
man,

man, &c.; and though there are many epithets, as well as many adjectives, which are seldom or never accompanied by a substantive noun, such as عَبْد *A slave*, بَنْدَه *A slave*, and لَص *A thief*, on the one hand, or رَاحِل *A traveller*, سَابِق *A thief*, and مَایِل *An agent*, on the other, yet these words obviously denote the *existence* of an attribute in an object or substantive noun; and consequently must be adjectives by their own nature; although it may be admitted that they afterwards became substantive nouns, by a very easy transition, already remarked in the case of فَائِر *A bird*; which is properly an active participle, derived from the verb طَیَّرَ *To fly*; and signifies *a bird*, merely because *flying* is an attribute more generally applicable to *birds*, than to any other class of animated beings.

It may be affirmed, therefore, that if an Arabic or Persian epithet denote *the existence of an attribute in an object or substantive noun*, (and no word can be truly an *epithet* to which this definition is not applicable) there will be nothing to distinguish it from an Arabic or Persian adjective, because every thing which is true of the one, will also be true of the other; as in the case of سَابِق *A thief*, and دُرُو *A thief*, of which the former is an *active participle* derived from the verb سَرَبَ *Theft*, whereas the latter is a *primitive noun*, corresponding with the word *Thief*, in every respect but one; namely, its occasional admission of an object or substantive noun.*

17

* Epithets, in the Persian language, like other adjective nouns, admit of the degrees of comparison.

EXAMPLE.

دشمن نیرتن جمیع دشمنان با از باب مُلُکُت و مال او داد و آفارب اند
آبواب الجنان

The greatness of all enemies, to a man of wealth and dignity, are his own children and relations.

18

If the preceding observations shall be fully understood, the reader, it is hoped, will acquiesce in the justice of that classification by which ARABIC and PERSIAN ADJECTIVES and EPITHETS are promiscuously arranged under the general term **صفات** or ATTRIBUTES; and as the difference between AN ADJECTIVE, A PARTICIPLE, and A VERB, as recognized by Eastern writers, will form the subject of discussion in a subsequent part of this work, it only remains, for the present, to offer a few observations on the nature of EPITHETS, as they are distinguished from CERTAIN GENERIC NOUNS; with which, however, they are so nearly connected, as to render it difficult, in some instances, to discriminate between them.

AN EPITHET has already been defined to be a word used to denote the *existence* of an attribute in an object or substantive noun; and hence it follows that the mention of an *epithet*, such as *fool*, *knave*, or *traitor*, will first convey to the imagination of the reader the idea of some *attribute*, such as *folly*, *knavery*, or *treachery*; and subsequently, in the order of the understanding, though perhaps at the very same instant in point of actual time, it will suggest to his fancy the name of some *object*, such as *a rational being*, for example, in whom alone the attribute in question can, *virtually* or *intellectually*, be supposed to exist.

EVERY word of this nature, denoting, not the name of a species, but merely the existence of an attribute in a given species, must, I conceive, be truly AN EPITHET, that is AN ADJECTIVE NOUN, according to the principles of General Grammar; although it may be occasionally or invariably used as a substantive, in any one or more languages, for the reasons already assigned.

BUT there are many seeming epithets, in which an order exactly

I am disposed to think that the epithets of every Eastern language, like those of Arabia and Persia, often admit of the insertion or omission of the substantive with equal accuracy; and this is probably the reason why most of those natives, who learn a little English, are often observed to violate the idiom of the language, by inserting the substantive after English epithets; as when they say, *a slave man*, for *a slave*; *a thief man*, for *a thief*, &c.

the

the reverse of this appears to obtain; such as *father, mother, son, daughter, brother, sister, &c.* since these words (at least in my judgment) are merely *the names of a certain description of men and women*; and either suggest to the mind no attribute whatever, or suggest an attribute merely by inference; as when we say that *man* suggests the idea of *a reasoning animal*; not because that word signifies *a reasoning animal* any more than the word *horse*; but merely because reasoning, in this earth, happens to be an attribute peculiar to man.

Now if the words *father, mother, son, daughter, brother, sister, &c.* shall be defined to signify *the existence of certain attributes in an object or substantive noun*, it is obvious that they must be assigned to the class of *adjectives or epithets*, on the principles already stated; but if it be true, on the other hand, that these words are merely *the names of a certain description of men and women*, and that they suggest to the mind certain attributes, in consequence of that association of ideas, which leads us to connect the name of an object, with the attributes which we know it from experience to possess, then they must be assigned (as in fact they are assigned by Eastern Grammarians,) to the class of *substantive nouns*.

It must be confessed that the difference here mentioned between a substantive and an epithet, though clear enough in itself, and, in my opinion, perfectly competent to distinguish an epithet from those generic nouns which denote a natural species, or a species existing in external nature, such as *a man* or *a horse*, seems to be less obvious, when used to distinguish epithets from other nouns employed to signify the names of those relations or professions, such as *fathers, mothers, brothers, sisters, &c.* into which mankind have divided each other; and if the reader should think, on the one hand, that the word *fool* denotes no attribute, but only *the name of a certain description of men*, or on the other hand, that the word *father* denotes *an attribute*, and not the name of a certain

S s

description

description of men, he will be right, in consistency with his own principles, and with the principles of General Grammar, to assign the former to the class of substantives, and the latter to the class of epithets, that is of adjective nouns.

THE object, which I have in view, is therefore the establishment of a general principle; *namely*, that certain substantives, such as A KING or A FATHER, for example, convey to the mind no attribute whatever (I mean directly, for by inference they certainly do convey an attribute) and are merely NAMES, that is SUBSTANTIVE NOUNS, according to the principles of GENERAL GRAMMAR; while other practical substantives, such as A SAILOR, for example, do unquestionably denote *an attribute*, and are therefore ATTRIBUTES, that is ADJECTIVE NOUNS, on the same principles of GENERAL GRAMMAR*.

IF this position shall be admitted to be true, the accuracy of its application, in those particular instances which I have adduced, need not be contended for; and the reader will be at liberty to chuse other and better examples, according to the dictates of his own judgment. That Eastern writers have it in view, when they assign *عَبْدٌ* A slave, *سَّارِقٌ* A thief, and *صَدِيقٌ* A friend, to the class

* To distinguish, in every instance, those seeming epithets that are truly substantive nouns or names, from others that are only practically so, would require a much greater knowledge of etymology than I pretend to possess. For instance, if the word *King* signify *Ruler, Dominator, Commander, &c.* it is positively *an attribute*, that is, *an adjective noun*, on the principles stated in the text; but if it be the arbitrary name of a certain description of men, the epithet (Ruler) in that case, is not expressed in the word *King*, but inferred from our previous knowledge of the *kingly office*, as in the word *Man*, already mentioned; and consequently, like that word, it must be assigned to the class of substantive nouns. It is probable, if the enquiry were of any consequence, that the Science of Etymology might enable us to assign many practical substantives in every language to the class of adjective nouns: at least I am disposed to think so, after considerable reflexion on the arrangement of nouns adopted in the Grammar of the Arabic language; where many seeming substantives (as *خَطَا* An error, literally translated by the word *مَرَاثَة* *Wrong*) are continually assigned to the class of adjective nouns.

of

of *epithets* or *adjectives*, in opposition to *أَبٌ* *A father*, *أُمٌّ* *A mother*, and *ابن* or *بسر* *A son*, which are termed *substantive nouns*, cannot, I think, be reasonably doubted; since it is impossible to establish any other distinction between these nouns, besides that which depends on the principle, to which I have now adverted.

It is only necessary to add that certain Arabic epithets are classed (erroneously in my opinion) among substantive nouns; as in the case of *عَبْدٌ* *A slave*, which is stated in the *مُرَاجِع*, to be an *اسم* or *substantive noun*, although the author of that dictionary defines the sense of this noun to be exactly opposed to that of *حُرٌّ* *Free*, which is unquestionably an *adjective noun*. If he means to say that *عَبْدٌ* is a substantive, not by its own nature, but only in the common practice of the Arabic language, the truth of that assertion cannot be disputed.

HAVING endeavoured to illustrate those general principles of Arabic or Persian Grammar, which appeared to me to require explanation, I shall now proceed to detail the various classes of Arabic nouns which are of most common occurrence in the Persian language; and to furnish such examples, as may be necessary to illustrate the rules for the formation of each class.

مَصَادِيرُ مُلَامَاتِي نَجْوَد

OR

PRIMITIVE INFINITIVES OF THE TRILITERAL CLASS.

THESE are the most important of all the Arabic nouns introduced into the Persian language; *first*, on account of their number; and *secondly*, because they are the common source, to which almost every derivative, whether it be an adjective, a practical substantive noun, or a verb, must finally be traced. It has already been stated that they are not limited to any number of forms whatever; and that they are most easily known by comparing the sense, with that definition of an Arabic infinitive, which has been inserted in the preceding pages.

pages. There are however certain forms or measures, on which they will be found to occur more frequently than on any other ; and these are detailed below, together with a number of examples, which the learner will do well to commit to his memory*.

FIRST CLASS.

MEASURE مَقْل.

| | | | | | |
|-------|------------|--------|----------------|-------|--------------------|
| دَقْل | Entering. | قَم | Comprehension. | قَوْل | Speech. |
| قَتْل | Killing. | خَلَق | Creating. | عَوْد | Returning. |
| تَمْد | Praise. | حَذَف | Rejecting. | عَمَش | Living. |
| جَهْل | Ignorance. | رَقَص | Dancing. | بَيْع | Sale, or Purchase. |
| جَس | Restraint. | أَمَر | Commanding. | مَحْو | Erazing. |
| جَلَب | Drawing. | أَكَلَ | Eating. | سَتَى | Diligence. |
| كَسَر | Breaking. | وَقَلَ | Joining. | نَفَى | Driving away. |
| صَبَر | Patience. | خَوَف | Fearing. | مَدَّ | Extension. |

* It is necessary, in this place, to remind the reader that many Arabic words, to be adduced in the following pages, will deviate from the regular measures of their formation, by those rules of *coalescence*, *permutation*, and *rejection*, which have already been inserted. To discover the original form of such words, and to trace the rules which occasion their deviation from that form, will therefore constitute a useful and improving exercise to the learner ; who will never be able to analyze Arabic words with any tolerable accuracy, until he has acquired a considerable degree of skill in the practical application of these rules.

SECOND

SECOND CLASS.

MEASURE **فعل**.

| | | | | | |
|--------|------------------------------------|--------|------------------------|--------|----------------------|
| علم | Knowing. | حفظ | Preserv- ing. | عَدُو | Enmity. |
| عَمَل | Bearing a burden. (Mildness) | كُذِبَ | Lying. | مَلِك | Possessing. |
| ذَكَرَ | Remem- bering. | فَسَحَ | Transgres- sing. | عَشَقَ | Love. |
| رَفِقَ | Mildness. | عَشَقَ | Freedom. | خَرَسَ | Desiring. |
| صِنَقَ | Truth. | وَزَرَ | A load, or A crime. | فَسَحَ | Being nar- row. |
| حَسَرَ | Percep- tion. | رَزَقَ | Virtue. | رَزَقَ | Being va- luable. |

THIRD CLASS.

MEASURE **فعل**.

| | | | | | |
|--------|------------------|---------|-------------------------------|--------|-------------------------|
| سَمِعَ | Employ- ment. | حَسَنَ | Beauty. | قُحِ | Ugliness. |
| شَكَرَ | Grati- tude. | قَرَّبَ | Vicinity. | زَهَرَ | Abstain- ing. |
| عُسِرَ | Difficulty. | لُطِفَ | Kindness. | ظَلَمَ | Tyranny. |
| بَعُدَ | Distance. | رَشَدَ | Being in the right way. | نَجَحَ | Attaining an object. |

| | | | | | |
|------|--------------|-----|----------------|------|-------------------|
| رُعب | Frightening. | جُد | Ability. | اُنس | Being accustomed. |
| بُسر | Easiness. | ذُل | Worthlessness. | جُب | Friendship. |

FOURTH CLASS.

MEASURE فَعْل.

| | | | | | |
|-------|-------------|---------|----------------|--------|-------------------|
| طَلَب | Search. | قَدَم | Non existence. | فَرَعَ | Fearing. |
| غَضَب | Anger. | تَعَب | Sorrow. | عَبَث | Trifling. |
| عَمَل | Business. | ظَمَح | Avidity. | فَرَح | Delight. |
| كَرَم | Generosity. | حَسَد | Envy. | غَلَط | Erring in speech. |
| أَمَل | Hope. | أَهْوَى | Desiring. | أَذَى | Vexing. |

FIFTH AND SIXTH CLASSES.

MEASURES فَعْل AND فِعْل.

| | | | | | |
|-------|----------------|-------|-------------|-------|---------------|
| فُلْط | Grossness. | كِبَر | Old age. | عِظَم | Greatness. |
| قَدِم | Being ancient. | صُغَر | Infancy. | رَضَا | Acquiescence. |
| زِنَا | Adultery. | رُحَم | Tenderness. | قُدُس | Purity. |

SEVENTH

SEVENTH CLASS.

MEASURE مَقْل.

| | | | | | |
|-------|----------------------|-------|-------------------------|-------|--------------------------------|
| هَدَى | Shewing the road. | تَقَى | Abstaining from sin. | سَرَى | Travelling in the night. |
| عَلَى | Exalted dignity. | دَجَى | Darkness. | لَقَى | Seeing. |

EIGHTH CLASS.

MEASURE مَقْلَت.

| | | | | | |
|----------|-------------------|---------|------------------|--------------------|------------------------|
| رَحْمَت | Mercy. | حَسْرَت | Regret. | كَثْرَت | Abun- dance. |
| نَفَرَت | Detesta- tion. | عَفَاَت | Negli- gence. | مُنَعَت | Practising a trade. |
| دَاهَمَت | Perplexi- ty. | رَغَبَت | Desire. | تَوْبَت تَوْبَت | Repen- tance. |
| جَوَدَت | Excel- lence. | هَوَلَت | Attack- ing. | هَيْبَت | Fear. |
| جَرَّت | Wonder- ing. | غَيْبَت | Absence. | صَفَوَت | Selection. |

NINTH CLASS.

MEASURE مَقْلَت.

| | | | | | |
|---------|-----------|---------|--|---------|-----------|
| فِطَرَت | Creating. | حِكْمَت | The knowledge of every thing. | رِجْلَت | Marching. |
|---------|-----------|---------|--|---------|-----------|

عَبْرَت

| | | | | | |
|---------|---|---------|------------------------|---------|--------------------------------|
| جَرَت | Experience, Know- ledge. | خَدَمَت | Serving. | رَفَعَت | Height. |
| عَصَمَت | Restraining one's self from sin. | فَطِنَت | Quickness of parts. | دَقَّتْ | Being fine, or mi- nute. |
| اِمْت | Attempt- ing. | صَمَت | Health. | مِث | Obliga- tion. |

TENTH CLASS.

MEASURE قِيَمَت.

| | | | | | |
|---------|-----------|---------|------------------------------|---------|------------------------|
| قُدْرَت | Power. | عُسْرَت | Difficulty. | كَلَفَت | Affliction. |
| قُرْبَت | Vicinity. | عُسْرَت | Being straw co- lored. | نُدْرَت | Being rare. |
| سُرْعَت | Haste. | شُهْرَت | Celebrity. | اَلْفَت | Being ac- customed. |
| اُجْرَت | Reward. | جُرْأَت | Boldness. | قُوَّت | Strength. |

ELEVENTH AND TWELFTH CLASSES.

MEASURES قِيَمَت AND قِيَمَت.

| | | | | | |
|---------|------------|---------|------------------|---------|--------------------|
| حَرَكَت | Motion. | عَظَمَت | Greatness. | نَصَفَت | Equity. |
| شَفَقَت | Kindness. | طَابَت | Overcom- ing. | اِمْنَت | Fearless- ness. |
| يَقَظَت | Vigilance. | اَوْبَت | Calamity. | طَاعَت | Obedi- ence. |

راحت

| | | | | | |
|--------|-------|----------|----------|----------|------------------------|
| رَأَتْ | Reft. | طَاقَتْ | Ability. | نَجَات | Liberation, Salvation. |
| حَيَات | Life. | سَرَفَتْ | Theft. | كَذِبَتْ | Lying. |

THIRTEENTH CLASS.

MEASURE مِقَال.

| | | | | | |
|--------|----------------|--------|--------------------------|--------|-----------------|
| صَلَح | Goodness. | نَشَاط | Pleasure. | كَمَال | Perfection. |
| هَلَكَ | Non existence. | سَد | The want of currency. | ذَهَب | Going. |
| قَبَات | Firmness. | وَقَار | Slowness, Gravity. | وَقَار | Being faithful. |
| رَوَاج | Currency. | طَوَاف | Walking round any thing. | قَرَار | Resting. |

FOURTEENTH CLASS.

MEASURE مِقَال.

| | | | | | |
|--------|-----------------------------|----------|--|--------|------------|
| مِرَاح | Pleasure, or Gladness. | رِضَاع | Sucking milk. | حِسَاب | Reckoning. |
| رَبَاق | The running away of a slave | إِبَار | Declining, or Being averse from any thing. | بِنَاء | Building. |
| زِنَار | Adultery, or Fornication. | بِشْرَار | Purchase, and Sale. | مَبَام | Fasting. |
| رِبَاذ | Seeking refuge. | بِسَاق | Driving. | فِرَار | Flight. |

FIFTEENTH CLASS.

MEASURE مِثَال.

| | | | | | |
|------|-----------------|------|------------------------|------|--------------------|
| سعال | Coughing. | نباح | Barking of a dog. | نهان | Braying of an ass. |
| نماس | Falling asleep. | هرال | Leanness. | اؤام | Excessive thirst. |
| سؤال | Asking. | دوار | Giddiness of the head. | دعار | Praying. |

SIXTEENTH CLASS.

MEASURE مِثَال.

| | | | | | |
|-------|--------------------|-------|--------------------------|-------|-------------------|
| بلاغت | Fluency of speech. | طهارت | Purity. | ولاك | Shewing the road. |
| شجاعت | Courage. | فطانت | Quickness of perception. | كثافت | Density. |
| مبات | Strength. | خداقت | Acuteness. | لطاقت | Purity. |
| فصاحت | Eloquence. | شهامت | Promptitude, Bravery. | مداوت | Enmity. |

SEVENTEENTH CLASS.

MEASURE مِثَال.

| | | | | | |
|-------|----------|-------|----------|--------|-----------------|
| عبادت | Worship. | كتابت | Writing. | مِسَاح | Measuring land. |
|-------|----------|-------|----------|--------|-----------------|

حراست

| | | | | | |
|--------|----------------------------|--------|---|---------|---|
| جَراست | Watching. | تِجارت | Com- merce. | دِباغت | Tanning. |
| إِمانت | Taking prece- dence. | وِلايت | Domini- on. | رِوايت | Relating. |
| رِبايت | Com- mand. | كِبايت | Acuteness. | وِبايت | Obser- vance of re- ligion. (Honesty.) |
| سِبايت | Travel- ling. | خِبايت | Practising the busi- ness of a taylor. | هِدَايت | Shewing the road |
| جِبايت | Protect- ing. | حِكايت | Relating. | طِبايت | Medical science. |

EIGHTEENTH AND NINETEENTH CLASSES.

MEASURES مِقَالَت AND مَقُول.

| | | | | | |
|----------|--------------------|--------|-----------------|--------|---------------------------------|
| بِشَارَت | Glad ti- dings. | سِفَاك | Lowness. | مُفَاك | Sprightli- ness. |
| رُفَاعَت | Heighth. | وُفَاك | J- sting. | مُجَاك | Occurring unexpected- ly. |
| مُقُول | Consent- ing. | رُقُوب | Expect- ing. | وُصُور | Ablution. |

TWENTIETH CLASS.

MEASURE مَقُول.

| | | | | | |
|----------|-------------------|----------|-----------------|--------|---------------------------|
| مُسَبِّد | Prostra- ting. | مُطَوِّر | Appear- ing. | كُصُوف | An eclipse of the Sun. |
|----------|-------------------|----------|-----------------|--------|---------------------------|

خروج

| | | | | | |
|------------|------------|------------|-----------|----------|-------------|
| مُخْرَجٌ | Going out. | مُجْلِسٌ | Sitting. | مُقْصِرٌ | Deficiency. |
| مُجْعٍ | Returning. | مُدْخِلٌ | Entering. | مُقْصِدٌ | Sitting. |
| مُسْتَوْجٌ | Strength. | مُسْتَوْعٌ | Humility. | مُحْصِلٌ | Obtaining. |
| مُدْرِدٌ | Arriving. | مُدَّوٌّ | Height. | مُدَّوٌّ | Vicinity. |

TWENTY FIRST AND TWENTY SECOND CLASSES.

MEASURES مَقُولٌ AND مَفْعُولٌ.

| | | | | | |
|------------|------------------------------------|------------|-------------|------------|--------------------|
| مُسْتَوْتٌ | Asperity. | مُسْتَوْتٌ | Difficulty. | مُدْرِدٌ | Being disturbed. |
| مُدْرِدٌ | Cold. | مُسْتَوْتٌ | Refiding. | مُسْتَوْتٌ | Being hot. |
| مُسْتَوْتٌ | Enmity. | مُسْتَوْتٌ | Acidity. | مُسْتَوْتٌ | Moisture. |
| مُسْتَوْتٌ | Being ill starred, or unfortunate. | مُسْتَوْتٌ | Command. | مُسْتَوْتٌ | Purity (of water.) |
| مُسْتَوْتٌ | Dryness, Aridity. | مُسْتَوْتٌ | Necessity. | مُسْتَوْتٌ | Subsistence. |

TWENTY THIRD CLASS.

MEASURE مَفْعُولٌ.

| | | | | | |
|------------|---------------|------------|----------------------|------------|--------------------|
| مُسْتَوْتٌ | Tranquillity. | مُسْتَوْتٌ | Neighing of a horse. | مُسْتَوْتٌ | Braying of an ass. |
|------------|---------------|------------|----------------------|------------|--------------------|

| | | | | | |
|----------|--------------------|--------|-------------------|--------|-----------------|
| نَعْنَعُ | The cry of a crow. | رَحِلَ | Marching. | وَلَفَ | Walking slowly. |
| طَنِنَ | Humming of a fly. | وَلِلَ | Shewing the road. | وَبَبَ | Moving slowly. |

TWENTY FOURTH CLASS.

MEASURE مَقَبَلَت.

| | | | | | |
|---------|----------------|---------|-----------------------------------|---------|-----------------------|
| جُرْهَت | A crime. | خَدِرْت | Deceit. | قَضَبَت | Excellence, Encrease. |
| بَصِرْت | Vision. | نَصِيَت | Admonition. | فِرِزْت | Attempting. |
| رَفِزْت | Worthlessness. | هَرِزْت | Being defeated, or put to flight. | فَضَبَت | Ignominy. |
| اَوِزْت | Vexing. | خَطَبَت | A fault. | بَمِزْت | Tale bearing. |

TWENTY FIFTH CLASS.

MEASURE قَامَلَت OR مَارَلَه.

| | | | | | |
|----------|--------------|----------|-----------|----------|-----------|
| قَاعِدَه | A principle. | حَادَثَه | An event. | فَامَلَه | Distance. |
|----------|--------------|----------|-----------|----------|-----------|

ما طفت

• The measure قَامَلَت is supposed to be entirely restricted to nouns of that class termed اِسْم مَقْدَر; and it is thought that no real مَقْدَر ever occurs on this measure. The difference between a مَقْدَر and an اِسْم مَقْدَر is, however, so slight in itself, and so little attended to in the Persian language, that I have not thought it necessary to distinguish between them; and the reader will accordingly perceive that the examples in the text are indifferently translated by abstract substantive nouns; as كَفَرَان *Ingratitudes*; or by those nouns of action which end in *ing*; as پُشْتَان *Lying*. It is almost unnecessary

X x

necessary

| | | | | | |
|------------|-----------|------------|----------|------------|---------|
| كَيْفِيَّة | Kindness. | مِزْجِيَّة | Mixture. | كَافَّة | Gain. |
| فَاجِيَّة | Evil. | دَاعِيَّة | A wish. | تَأْيِيَّة | Safety. |

T W E N T Y S I X T H C L A S S .

مِثَالان MEASURE .

| | | | | | |
|------------|-------------|----------|----------------------|-----------|------------------|
| مَعْرِفَان | Knowing. | حُزْنَان | Disappoint- ment. | حِسَابَان | Reckon- ing. |
| إِهْمَرَان | Separation. | قُرْبَان | Vicinity. | إِثْمَان | Coming. |
| وَجْدَان | Finding. | رُضْوَان | Acquies- cence. | نِسْيَان | Forget- ting. |

T W E N T Y S E V E N T H C L A S S .

مِثَالان MEASURE .

| | | | | | |
|----------|-----------------------|----------|--------|----------|-------------|
| خُشْرَان | Sustain- ing loss. | بُهْتَان | Lying. | فَقْدَان | Being lost. |
|----------|-----------------------|----------|--------|----------|-------------|

necessary to remark that كُفْرَان as مُصْدَر, would signify *Being ungrateful*; and that بُهْتَان as اِسْم مُصْدَر, would signify *A lie*. The reader will easily apply the same principle to every other example quoted in the text. Were it of any importance, I might illustrate, by many examples, the difference of form which often occurs between a مُصْدَر and an اِسْم مُصْدَر; as in the case of بُشَارَت or بُشَارَت Glad tidings, opposed to بُشَارَت Conveying good news, &c. Of such nice and minute distinctions as these, however useful in the Arabic language, the reader will not expect the observance in the present work; which will fully answer its intended purpose, if it shall be found to convey a clear idea of the general outlines of Arabic inflexion; a science, when minutely studied, of which the intricacy has passed into a proverb among the natives of Asia.

كُفْرَان

| | | | | | |
|-----------|---------------------------------------|-----------|-------------------------------|---------|-----------------------------------|
| تُفَرَّان | Ingrati- tude. | تُفَرَّان | Forgiving. | رُفَّان | Return- ing. |
| تُفَرَّان | Confiding in another. (in God.) | تُفَرَّان | Glorifying (God.) | قُرَّان | Reading ; also The Kooraun. |
| عُدَّان | Oppress- ing. | تُفَرَّان | Transgres- sing bounds. | بُشَّان | Founda- tion. |

TWENTY EIGHTH AND NINTH CLASSES.

MEASURES فَعَّان AND مَعَالَيْتَ*.

| | | | | | |
|--------------|-----------------------|--------------|--------------------------|--------------|-----------------|
| فَعَّان | Palpita- tion. | فَطَّران | Dropping. (as water.) | وَوَّران | Revolv- ing. |
| جَوَّان | Walking about. | جَوَّان | Life. | طَبَّران | Flying. |
| هَنَّان | Speaking nonfence. | جَرَّان | Flowing. | سَرَّان | Piercing. |
| كَرَّائِيَّت | Dislike. | مَلَّائِيَّت | Publicity. | رَمَّائِيَّت | Ease. |

THIRTIETH TO THIRTY SECOND CLASS.

MEASURES فَعَّلَى , فَعَّلَى , AND فَعَّلَى.

| | | | | | |
|----------|---------|----------|--------------------------|----------|-----------------------|
| وَعَّوَى | Asking. | بَوَّوَى | A trial, or calamity. | قَوَّوَى | A judicial decree. |
|----------|---------|----------|--------------------------|----------|-----------------------|

* The medial radical of nouns formed on the measure فَعَّان is often, (but not always) rendered quiescent in the Persian language ; and thus the measure becomes فَعَّان as in the case of وَوَّران for وَوَّران ; جَوَّان for جَوَّان ; طَبَّران for طَبَّران , &c.

مَكُونَى

| | | | | | |
|---------|------------------------------|---------|------------------------------|---------|--------------------|
| تَقْوَى | Complain- ing. | تَقْوَى | Abstain- ing from sin. | بَقْوَى | Remain- ing. |
| تَعْوَى | Transgreß- ing bounds. | وَكْرَى | Relating. | فَكْرَى | Reflexion. |
| شَوْرى | Confulta- tion. | طَوْرى | Happi- ness. | بُشْرَى | Glad ti- dings. |
| قُرْبَى | Vicinity. | سَكْنَى | Refidence. | نُعْمَى | Bounty. |

THIRTY THIRD AND FOURTH CLASSES.

MEASURES قِيَامَاتُ AND قِيَامَاتُ.

| | | | | | |
|-----------|-----------------------|------------|---|------------|------------------------------|
| بَغْضَاءُ | Enmity. | بَأْسَاءُ | Calamity. | سَرَّاءُ | Pleasure. |
| بَيْنَاتُ | Passing the night. | سَبْخَاتُ | Being be- tween 5 ⁰ and 80 years old. | قِيَامَاتُ | Sleeping bet re- noon. |
| بَسْطَاتُ | Separation. | قِيَامَاتُ | Being of a weak un- derstand- ing. | صَبْرَاتُ | Becoming. |

THIRTY FIFTH CLASS.

MEASURE مَفْعَلُ

| | | | | | |
|----------|--------------------|----------|-----------|---------|---------|
| مَقْصَدُ | Aim, Intention. | مَطْلَبُ | Desire. | مَقَالُ | Speech. |
| مَقَامُ | Sleep. | مَقَامُ | Standing. | مَعَاشُ | Life. |

THIRTY

THIRTY SIXTH CLASS.

MEASURE مَفْعَلَت.

| | | | | | |
|-----------|-----------|------------|--------------------|------------|------------------|
| مَرَمَتْ | Mercy. | مَشَغَتْ | Hunger. | مَسْأَلَتْ | A ques- tion. |
| لَامَتْ | Reproach. | مَشَرَتْ | Consulta- tion. | مَخَافَتْ | Fear. |
| مَهَابَتْ | Fear. | مَمْلَأَتْ | Exalted rank. | مُسَرَّتْ | Pleasure. |

THIRTY SEVENTH TO FORTIETH CLASS.

MEASURES مَفْعِلَت, مَفْعُلَت, مَفْعُول, AND مَفْعُولَت.

| | | | | | |
|-------------|-------------------|------------|---------------------|------------|-----------------------------|
| مَحْدَرَتْ | Praise. | مَعْدَرَتْ | Apologiz- ing. | مَعْرِفَتْ | Know- ledge. |
| مَزَلَتْ | Alighting. | مَعْيَشَتْ | Life. | مَرْبِيَتْ | Weeping for the dead. |
| مَقْدَرَتْ | Power. | مَمْلَكَتْ | Empire. | مَعُونَتْ | Assistance. |
| مَفْعُولَنْ | Distracti- on. | مَفْعُول | Under- standing. | مَهْلَكَتْ | Perdition. |

THE reader will perceive, from the preceding examples, that there is no end to the variety of forms assumed by infinitives of this class; yet most of them are easily known, when they occur in a Persian sentence, by means of the *sente*; which corresponds invariably with that of a مَصْدَر, or an اِسْم مَصْدَر, as already explained.

DERIVATIVE NOUNS.

FROM infinitives of the triliteral radical class, are derived, *first*, seven species of nouns substantive and adjective, which are of very common occurrence in the Persian language; and *secondly*, twelve conjugations or classes of derivative verbs; in each of which, the infinitive is restricted to one, or to a few definitive forms, as will be shewn hereafter.

FIRST CLASS.

OF those derivative nouns to which I have alluded, the first in order is the *اِسْمِ فاعِل*, or PARTICIPLE ACTIVE; which is invariably formed on the measure *فَاعِل*.

EXAMPLES.

| | | | | | |
|------|-------------------|------|---------------|------|-------------------------|
| قادر | Powerful. | فاقر | Deficient. | شاکر | Grateful. |
| ظاهر | Apparent. | طاهر | Pure. | شاعر | A poet. |
| کافر | An infidel. | حاضر | Present. | صالح | Virtuous, Fit. |
| ناصح | A monitor. | عایل | An agent. | قاتل | A slayer. |
| جاهل | Ignorant. | فایل | An agent. | باطل | Worthless, Of no value. |
| حایل | Bearing a burden. | طالب | A petitioner. | غالب | Prevailing. |
| حارس | A sentinel. | حاسد | Envious. | عابد | A worshipper. |

| | | | | | |
|--------|---------------------------|--------|------------|----------------|-------------------------------------|
| كَلِم | Knowing, Learned. | سَلِم | Safe. | كَمِل | Perfect. |
| قَابِل | Worthy, Accepting. | دَاخِل | Entering. | خَارِج | Going out. |
| خَارِث | A husbandman. | سَارِق | A thief. | حَافِظ | A guardian. |
| خَادِم | A servant. | سَاكِن | Residing. | كَارِف | Knowing. |
| عَاجِل | Hastening, Transitory. | آجِل | Lasting. | أَمِنِ أَيْمِن | Fearless. |
| سَائِل | A petitioner. | وَاصِل | Joining. | خَائِف | Fearing. |
| رَاوِي | A relater. | فَايِز | Obtaining. | دَائِم | Eternal. |
| عَايِد | Returning. | طَائِر | A bird. | غَازِي | A religious warrior. |
| قَاضِي | A judge. | خَاكِي | A relater. | خَامِي | A protector. |
| فَارّ | A fugitive. | حَارّ | Hot. | ثَاقِب | Particular. |
| عَامّ | General. | دَالّ | Proving. | حَاجّ | Performing the pilgrimage to Mecca. |

SECOND CLASS.

THE second is the **اسم مفعول**, or PASSIVE PARTICIPLE; which is regularly formed on the measure **مَفْعُول**. There are however a good many passive participles, irregularly formed on various measures, some of which are detailed immediately after those of the regular class.

EXAMPLES.

EXAMPLES.

| | | | | | |
|----------|-----------------|-----------|--------------|------------|--------------|
| مَعْلُوم | Known. | مَكْتُوب | Written. | مَخْلُوق | Created. |
| مَحْسُود | Envied. | مَقْبُوط | Restrained. | مَشْهُور | Celebrated. |
| مَسْطُور | Written. | مَجْرُوح | Wounded. | مَحْبُوس | Imprisoned. |
| مَظْهُوم | Oppressed. | مَكْرُوه | Disliked. | مُذْرَج | Praised. |
| مَذْكُور | Related. | مُسْتَوْر | Hidden. | مَرْغُوب | Desired. |
| مَرْبُوط | Bound. | مَسْمُوع | Heard. | مَغْسُول | Washed. |
| مَالُوك | Possessed. | مَنْظُور | Viewed. | مُهَيَّجَر | Separated. |
| مَعْمُور | Aided (by God.) | مَقْضُون | Distracted. | مَقْبُوض | Seized. |
| مَقْسُوم | Divided. | مَعْبُود | Worshipped. | مَمْدُوم | Annihilated. |
| مَقْصُود | Attempted. | مَحْرُوس | Protected. | مُتَحَكِّم | Commanded. |
| مُحْمَد | Praised. | مَقْطُوع | Opened. | مُتَحَدِّم | Served. |
| مَصْرُوف | Expended. | مَأْجُور | Recompensed. | مَأْمُول | Hoped. |

مَسْئُول

| | | | | | |
|----------|-----------------------------|----------|----------|----------|--------------|
| مَسْئُول | Asked. | مَقْرُوء | Read. | مَوْلُود | Born. |
| مَوْسُوم | Named. | مَخْوَف | Feared. | مَصْنُوع | Constructed. |
| مِائِل | Measured, (by quantity.) | مَبِيع | Sold. | مَرْجُو | Hoped. |
| مَمْلُوء | Filled. | مَرْبُوع | Related. | مَطْوِي | Folded. |
| مَحْبُوب | Beloved. | مَسْرُور | Pleased. | مَمْدُود | Praised. |

IRREGULAR PARTICIPLES OF THIS CLASS.

MEASURES قَبِيل AND قَيْد.

| | | | | | |
|-----------|-------------------------------------|---------|-------------|-----------|---|
| جَرْح | Wounded. | قَتِيل | Slain. | ذَبِيح | Sacrificed. |
| أَعْيُن | Accursed. | شَبِير | Celebrated. | سَنِير | Hidden. |
| رَجِيم | Stoned. | رَهِيْن | Pledged. | خَلِيْط | Mixed. |
| أَسِير | Imprisoned. | حَبِيْب | Beloved. | رَقِيْمَة | Written, (a letter.) |
| مِرْيَظَة | Represented. (A representation.) | دَفِيْن | Buried. | قَرِيْبَة | Commanded by Heaven. (A necessary duty.) |

MEASURES مُقَال, مُقَاتَر, مُقُول, AND مُقَابِل.

| | | | | | |
|----------|-------------------------------|----------|--|----------|---------------------------------|
| مُطَام | The broken part of any thing. | مُطَان | The broken part of any thing. | مُطَاب | The selected part of any thing. |
| مُطَامَة | Selected from any thing. | مُطَارَة | The filed part of any thing. (Filing.) | مُطَالَة | Selected from any thing. |
| مُقُول | Accepted. | مُقُول | Sent. | مُخَافِي | Concealed. |

T H I R D C L A S S.

THE third is the *صِفَتِ مُشَبَّهَةٍ*, or that DERIVATIVE ADJECTIVE, which has already been stated to correspond with the primitive adjectives of other tongues. This adjective, like the infinitive from which it is derived, may be formed on many various measures; but of these a few only are of common occurrence in the Persian language.

A *صِفَتِ مُشَبَّهَةٍ* used to denote *color*, or any *personal defect*, is commonly formed on the measure *أَفْعَل*; and in every other case, it occurs most generally on the measure *فَعِيل*. That it is not restricted to these, or to any other limited number of measures, the following examples will sufficiently evince.

MEASURE أَفْعَل.

| | | | | | |
|---------|----------------|---------|--------------------------|---------|--------------------|
| أَخْضَر | Green. | أَبْلَق | Spotted black and white. | أَصْفَر | Yellow. |
| أَسْمَر | Straw colored. | أَدَم | Black. (A horse.) | أَشْفَر | Sorrel. (A horse.) |
| أَخْرَس | Dumb. | أَبْهَم | Dumb. | أَلْتَن | Stuttering. |

| | | | | | |
|----------|------------------|----------|----------------|----------|--------------------------|
| أَمْرٌ | Red. | أَشْهَلٌ | Sheep eyed. | أَمْرَدٌ | Beardless. (a youth.) |
| أَمَحٌ | Salt. | أَسْوَدٌ | Black. | أَحُولٌ | Squinting. |
| أَحْوَرٌ | One eyed. | أَحْوَرٌ | Black eyed. | أَبْيَضٌ | White. |
| أَعْيَنٌ | Large ey- ed. | أَعْمَى | Blind. | أَصَمٌ | Deaf. |

مِيزَانٌ مِيزَانٌ

| | | | | | |
|---------|--|---------|--------------------|-----------|------------|
| جَلِيلٌ | A compa- nion. | كَرِيمٌ | Generous. | جَمِيلٌ | Beautiful. |
| بَلِيغٌ | Fluent in speech. | جَسِيمٌ | Large bo- died. | ثَمِينٌ | Precious. |
| جَفِيرٌ | Contemp- tible. | كَبِيرٌ | Great. | جَبِيلٌ | Covetous. |
| غَرِيبٌ | A stranger. | شَرِيكٌ | A partner. | أَتِيمٌ | A finner. |
| أَمِيرٌ | A com- mander. | قَوِيٌّ | Strong. | غَبِيٌّ | Dull. |
| نَبِيٌّ | One who brings in- telligence. A prophet. | بَغِيٌّ | Rebelli- ous. | غَنِيٌّ | Rich. |
| جَلِيلٌ | Great. | مَدِيدٌ | Long. | خَلِيلٌ | A friend. |
| طَبِيبٌ | A phyfici- an. | دَلِيلٌ | A guide. | مَظْلُومٌ | Sick. |

MEASURE

MEASURE فِعْلٌ.

| | | | | | |
|---------|---------------|---------|-------------|---------|--------------|
| سَيِّدٌ | A chief-tain. | نِيرٌ | A luminary. | جَدٌ | Excellent. |
| يَسَى | Easy. | مَيِّتٌ | Deceased. | عَيْلٌ | Domestic. |
| طَيِّبٌ | Pure. | خَيْرٌ | Virtuous. | لَيِّنٌ | Soft. |
| بَيِّنٌ | Obvious. | ضَيِّقٌ | Narrow. | كَيْسٌ | Intelligent. |

MEASURE فِعْلٌ.

| | | | | | |
|--------|----------------------|--------|------------------------|--------|------------|
| صَعَبٌ | Difficult. | سَهْلٌ | Easy. | سَمْتُ | Difficult. |
| مَذْبٌ | Sweet. (Water.) | رَطْبٌ | Moist. | رَذُلٌ | Mean. |
| بُوشٌ | Social, or Jolly. | خَيْرٌ | Good. | صَيْفٌ | A guest. |
| سَنَخٌ | An old-man. | رَبٌّ | A cherisher. (God.) | حَقٌّ | True. |

MEASURE فِعْلٌ.

| | | | | | |
|--------|--------------|--------|-----------------------|--------|----------------|
| جَرٌ | Intelligent. | مِرْفٌ | Pure. | يَكْرٌ | A virgin. |
| مِثْرٌ | Like. | مِغْرٌ | Empty. (A cypher.) | لِصٌّ | A thief. |
| جَبٌ | A friend. | خِذَةٌ | Opposite. | يَذٌ | Corresponding. |

MEASURE

MEASURE مُقْل.

| | | | | | |
|-------|-------|-------|----------|-------|---------|
| مُتَب | Hard. | مُتَب | Bad. | مُتَب | Sweet. |
| مُتَب | Free. | مُتَب | A thief. | مُتَب | Bitter. |

MEASURE مُقْل.

| | | | | | |
|-------|------------|-------|----------------------------|-------|--------------|
| مُتَب | Beautiful. | مُتَب | A son, or successor. | مُتَب | A follower. |
| مُتَب | Bold. | مُتَب | An unmarried man or woman. | مُتَب | A neighbour. |

MEASURE مُقْل.

| | | | | | |
|-------|---------------------|-------|--------------|-------|------------|
| مُتَب | Covetous. | مُتَب | Glad. | مُتَب | Austere. |
| مُتَب | Afhamed. | مُتَب | Intelligent. | مُتَب | Tasteless. |
| مُتَب | Filthy, or Unclean. | مُتَب | Impure. | مُتَب | Aged. |

MEASURES مُقَال AND مُقَال.

| | | | | | |
|-------|-----------|-------|---------------------|-------|-----------|
| مُتَب | A coward. | مُتَب | Unlawful. | مُتَب | Desolate. |
| مُتَب | Liberal. | مُتَب | Lawful. | مُتَب | Chearful. |
| مُتَب | Splendid. | مُتَب | A fast going camel. | مُتَب | Chearful. |

MEASURES فاعِل AND مفعول.

| | | | | | |
|----------|-----------|----------|-------------------|----------|-----------------|
| بَهِر | Clear. | فَاطِن | Intelli- gent. | خَايِر | Lean. |
| قَرَعَان | Glad. | عَطْشَان | Thirsty. | سَكْرَان | Drunk. |
| نَدَان | Penitent. | جَوْنَان | Hungry. | خَيْرَان | Perplex- ed. |

To the preceding examples, a great many others might easily be added; such as شجاع *Brave*, Measure مَعَال; حَلَّان *A new born Kid*, Measure مَعَال; جاسوس *Auslere*, Measure مَعُول; مَعَال *A spy*, Measure مَعُول; بيطار *A farrier*, Measure مَعَال; مَعَال *An arbitrator*, Measure مَعِيل; اِبَابِس *Despairing. (The Devil)*, Measure مَعِيل; مَعِيل *A poor man*, Measure مَعِيل; مَعِيل (originally مَعِيل) *Rebellious*, Measure مَعِيل; مَعِيل *A chieftain*, Measure مَعِيل; مَعِيل *A prince*, Measure مَعِيل; &c. &c; but they are of too little importance to merit insertion.

ADJECTIVES of the classes termed رُبَاعِي and خُمَاسِي very rarely occur in the Persian language. They are commonly primitive; and the words سَرْمَد *Eternal*, Measure مَعَال; مَعَال *A chieftain*, Measure مَعَال; مَعَال *Corpulent*, Measure مَعَال and مَعَال *Corpulent*, Measure مَعَال, are the only examples that need be adduced.

FOURTH CLASS.

THE fourth class of derivative nouns is the اِسْم تَفْضِيل or NOUN OF SUPERIORITY; which is invariably formed on the measure مَعَال; and corresponds, in most cases, with both degrees of comparison in other tongues. Nouns of superiority are sometimes formed from adjectives; as اَعْظَم from عَظِيم; and sometimes from participles active or passive; as اَظْهَر from اَشْهَر ظَاهِر; from اَشْهَر &c.

IT

IT is to be observed, however, that the noun of superiority cannot be formed from any word, denoting *colors* or *personal defects*; because, in such words, the *صِفَتِ مُشَبَّهٍ* or SIMPLE ADJECTIVE is formed on the measure *أَفْضَل*, as already mentioned.

E X A M P L E S.

| | | | |
|----------|------------------------|----------|---------------------------|
| أَرْفَعُ | More or most high. | أَنْقَصُ | More or most defective. |
| أَشَجُّ | More or most brave. | أَلْطَفُ | More or most kind. |
| أَعْلَى | More or most noble. | أَفْضَلُ | More or most excellent. |
| أَبْعَدُ | More or most distant. | أَطْهَرُ | More or most pure. |
| أَعْظَمُ | Greater or greatest. | أَكْمَلُ | More or most perfect. |
| أَكْثَرُ | More or most abundant. | أَشْهَرُ | More or most celebrated. |
| أَظْهَرُ | More or most obvious. | أَشْغَلُ | More or most engaged. |
| أَوْسَعُ | More or most ample. | أَوْفَقُ | More or most conformable. |
| أَوْثَرُ | More or most obvious. | أَوْفَرُ | More or most abundant. |
| أَيْسَرُ | More or most easy. | أَعْلَى | More or most high. |
| أَحْلَى | More or most sweet. | أَهْوَى | More or most luminous. |

انضغ

| | | | |
|---------|-----------------------|---------|-------------------------|
| أَخْفَى | More or most secret. | أَشَدَّ | More or most difficult. |
| أَلَذَّ | More or most savoury. | أَشْرَّ | More or most wicked. |
| أَحْمَر | More or most common. | أَضَلَّ | More or most astray. |

F I F T H C L A S S .

THE fifth class is the **إِسْمٌ مُبَالَغَةٌ** OR NOUN OF EXCESS, which differs from the active participle, merely as the former denotes the *simple*, and the latter the *excessive* performance of the action, by the agent or nominative to a verb. The **إِسْمٌ مُبَالَغَةٌ** corresponds with a simple English adjective, following the word **VERY**, or any other adverb denoting excess; but it is seldom used before a substantive noun, to form the superlative degree; though some examples of that kind, such as **حَلَامَةُ عَمْرٍ** *the most learned man of the age*, **قَهْرَمَانَةُ دَهْرِ** *the wisest man of the time*, do sometimes occur.

THE **إِسْمٌ مُبَالَغَةٌ** may be formed on many various measures; but of these, a few only are of common occurrence in the Persian language, and the rest are of too little importance to merit insertion.

M E A S U R E مُقَابَل.

| | | | | | |
|---------|------------------|---------|------------------|-----------|--------------------|
| حَلَام | Very wise. | عَفَّار | Very forgiving. | دِرَّازَك | Very penetrating. |
| طَلَع | Very covetous. | ظَلَام | Very oppressive. | غَدَّار | Very faithless. |
| كَذَّاب | A great liar. | قَهَّار | Very wrathful. | سَتَّار | A great concealer. |
| خَلَّاق | A great creator. | وَّاب | Very bountiful. | عَيَّاش | Very jovial. |

M E A S U R E

MEASURE مَقُول.

| | | | | | |
|-------------|----------------------|----------|---------------------------------|----------|--------------------------------|
| عَفُورٌ | Very for- giving. | ظَالِمٌ | Very op- pressive. | جَهُولٌ | Very ig- norant. |
| شَاكِرٌ | Very grate- ful. | كَذَّابٌ | A great li- ar. | عَرُوفٌ | Very knowing. |
| مُتَوَسِّلٌ | A great laugher. | صَادِقٌ | A great speaker of truth. | صَبُورٌ | Very pa- tient. |
| عَقُودٌ | A great hater. | رُؤُوفٌ | Very kind. | غَوِيْرٌ | Very jea- lous of honor. |

MEASURE مَقِيل.

| | | | | | |
|---------|---------------------|----------|---------------------|----------|--|
| طَيِّمٌ | Very wife. | سَمِيعٌ | A great hearer. | خَبِيرٌ | Universally in- formed. |
| قُدِيرٌ | Very pow- erful. | رَحِيْمٌ | Very mer- ciful. | حَكِيْمٌ | A great speaker of truth. (Aphi- lofopher.) |

MEASURE مَقِيل.

| | | | | | |
|----------|---------------------------------|----------|---------------------|-------------|----------------------|
| صَادِقٌ | A great speaker of truth. | فَسِيْقٌ | Very wick- ed. | مَرْتَفٌ | Very knowing. |
| سَكِيْتٌ | Very si- lent. | فَكِيْرٌ | A great thinker. | مُتَمَرِّدٌ | A great drunkard. |

MEASURE مَفْعَال.

| | | | | | |
|-----------|----------------------|-----------|--------------------|-----------|---------------------|
| مُنْعَامٌ | Very boun- tiful. | مُتَنَادٍ | A great talker. | مُخَالَفٌ | A great opposer. |
|-----------|----------------------|-----------|--------------------|-----------|---------------------|

| | | | | | |
|----------|----------------------|----------|--|----------|---------------------|
| مِنْفَال | Very boun- tiful. | مِطَاق | A great di- vorcee of his wives. | مِنْفَاك | A great laugher. |
| مِنْفَاق | Very libe- ral. | مِطْعَام | A great eater. | مِقْوَال | A great speaker. |

To the preceding examples, a good many more might easily be added, such as **فَارُوق** *A great discriminator*, Measure **فَاعُول**; **مِنْطِقِي** *A great speaker*, Measure **مِنْطِقِي**; **رَحْمَان** *Most merciful*, Measure **مِنْطِقِي**; **قَرَار** *A great reader* (of the *Kooran*), Measure **مِنْطِقِي**; **قَيُّوم** *Very permanent*, Measure **مِنْطِقِي**; **عَلَّام** *Very wise*, Measure **مِنْطِقِي**; **قُدُّوس** *Very pure*, Measure **مِنْطِقِي**; **مُتَمَرِّد** or **مُتَمَرِّد** *A great seeker after faults*, Measure **مِنْطِقِي**; **نَجَّار** *Very wise*, Measure **مِنْطِقِي**; &c.; but on each of these measures, there are not more than one or two examples, that are of common occurrence in the Persian Language.

SIXTH CLASS.

THE sixth class is the **إِسْمُ زَرْفٍ** or NOUN OF TIME AND PLACE; which is used to denote the *time*, or the *place* (in the Persian language most commonly the latter,) of performing that action, represented by the infinitive from which it is derived.

THIS noun is almost invariably formed on the measures **مَفْعَل** or **مَفْعِل**, but sometimes on the measure **مَفْعَلَةٌ**, all which measures are also common to that infinitive termed the **مَصْدَرُ مَبْنِي** of which some examples have already appeared*.

* See **مَصَادِرُ الْمَبْنِيِّ** thirty fifth and following classes. The **مَصْدَرُ مَبْنِي** may be derived from any Arabic verb; and being commonly formed on the same measure with the **إِسْمُ زَرْفٍ**, it is obvious that the context alone can enable the reader to distinguish the one from the other.

MEASURE مَقِيل

| | | | |
|---------|---|---------|---|
| مَقِيل | Place of crossing. (A ferry.) | مَطْبَخ | Place of cooking. (A kitchen.) |
| مَذْهَب | Place of going. (A religious creed.) | مَرْكَب | Place of riding. (A vehicle of any kind.) |
| مَصْدَر | Place of rising. (The origin, or source.) | مَأْب | Place of returning. (An asylum.) |
| مَنَام | Place of sleeping. (A bed chamber.) | مَمَاذ | Place of refuge. (An asylum.) |
| مَلَاذ | Place of refuge. (An asylum.) | مَذَاق | Place of tasting. (The palate.) |
| مَدَار | Place of revolving. (An axle.) | مَمَر | Place of passing. |
| مَهَب | Place of blowing. | مَقَر | Place of resting. |

MEASURES مَقِيل AND مَقِيل .

| | | | |
|---------|--------------------------------|---------|-----------------------------------|
| مَنْزِل | Place of alighting. (A stage.) | مَسْجِد | Place of prostration. (A temple.) |
| مَشْرِق | Place of rising. (The east.) | مَغْرِب | Place of setting. (The west.) |
| مَعْدِن | Place of dwelling. (A mine.) | مَرْفَع | Place of resting. (The elbow.) |
| مَوْعِد | Place of promising. | مَوْرِد | Place of arriving. |

مَوْعِد

| | | | |
|-----------|--------------------------------|-----------|-------------------------------------|
| مَوْجِع | Place of happening. | مَوْلِد | Place of birth. |
| مَضِيق | Place of narrowness. | مَبْذَر | Place of returning. (A receptacle.) |
| مَسِيل | Place of flowing. (A channel.) | مَدْرَسَة | Place of teaching. (A school.) |
| مَقْبَرَة | Place of burying. | مَحَلَّة | Place of entrance. |

SEVENTH CLASS.

THE seventh and last class is the *إِسْمُ آت* or NOUN OF INSTRUMENT, which is regularly formed on the measures *مِفْعَلَة*, *مِفْعَل*, or *مِفْعَال*; but sometimes on the measure *مِفَال*, or *مَافِل*, &c. This noun denotes the *instrument* used in the performance of that action, represented by the infinitive from which it is derived.

MEASURE مِفْعَل.

| | | | |
|---------|--|---------|---|
| مِجَال | Instrument of reaping. (A reaping hook.) | مَنْخ | Instrument of blowing. (A pair of bellows.) |
| مِغْزَل | Instrument of spinning. (A spindle.) | مِسْطَر | Instrument of writing, or drawing lines. (A ruler.) |
| مِخْلَب | Instrument of scratching or cutting. (A bird's claw, or a sickle.) | مِنْبَر | Instrument of elevation. (A pulpit.) |
| مِقْوَد | Instrument of pulling, or leading. (A halter or a drag rope.) | مِشْم | Instrument of marking. (A marking iron.) |
| مِسْن | Instrument of sharpening. (A whetstone.) | مِحْطَة | Instrument of rubbing. (A touchstone.) |

MEASURE

MEASURE مِقْيَاسٌ.

| | | | |
|------------|--|------------|--|
| مِشْرَبَةٌ | Instrument of drinking water. (A cup.) | مِطْرَقَةٌ | Instrument of beating. (A hammer.) |
| مِطْقَةٌ | Instrument of tying round the waist. (A girdle.) | مِصْقَاةٌ | Instrument of polishing. |
| مِطْهَرَةٌ | Instrument of purification. (A ewer.) | مِرْوَحَةٌ | Instrument of fanning. (A fan.) |
| مِصْفَاةٌ | Instrument of purifying. (A strainer.) | مِرْشَاةٌ | Instrument of anchorage. (A ship's anchor.) |
| مِرْقَقَةٌ | Instrument of beating. (A mallet.) | مِسرَّةٌ | Instrument of secrecy. (A whispering trumpet.) |

MEASURE مِفْعَالٌ.

| | | | |
|-----------|--|-------------------|--|
| مِفْتَاحٌ | Instrument of opening. (A key.) | مِصْبَاحٌ | Instrument of light. (A torch.) |
| مِقْرَاضٌ | Instrument of cutting. (A pair of scissors.) | مِثْرَابٌ | Instrument of beating. (A musical plectrum.) |
| مِثْقَارٌ | Instrument of picking up seeds. (A bird's bill.) | مِزْمَارٌ | Instrument of playing. (A kind of flute.) |
| مِجْرَاجٌ | Instrument of ascension. (A ladder.) | مِخَازٌ مِخْبِيزٌ | Instrument of striking. (A spur.) |
| مِرْآتٌ | Instrument of seeing. (A mirror.) | مِيزَانٌ | Instrument of weighing. (A balance.) |
| مِصْوَاكٌ | Instrument of rubbing. (A tooth brush.) | مِئْيَاقٌ | Instrument of measurement. (A measure.) |

MEASURES **فَاعِلٌ** AND **فَاعِلٌ**.

| | | | |
|----------------|--|----------------|---|
| رِثَابٌ | Instrument of riding. (A stirrup.) | نِظَامٌ | Instrument of adorning. (An ornament, or string of pearls.) |
| فِزَامٌ | Instrument of burning. (Chips, or Fuel.) | خِطَابٌ | Instrument of coloring the hair. (Tincture.) |
| سَوَاكٌ | Instrument of rubbing. (A tooth brush.) | قَوَامٌ | Instrument of standing. The texture of any thing.) |
| رِوَانٌ | Instrument of cleansing. (A skimmer, &c.) | خِطَاةٌ | Instrument of sewing. (A needle.) |
| خِطَاءٌ | Instrument of covering. (Dress.) | زِيَامٌ | Instrument of raising a camel's head. (A rein.) |
| عِيَانٌ | Instrument of outstripping another in speed. (A bridle.) | خَتَامٌ | Instrument of sealing. (A seal ring.) |

مَصَادِرُ فَاعِلِيٍّ مُزِيدٍ

OR

INCREASED INFINITIVES OF THE TRILITERAL CLASS.

INFINITIVES of this class are divided into *twelve conjugations*; of which *eight only* are of common occurrence in the Persian language. In each of these conjugations, the infinitive is commonly restricted in its form to one regular measure; as **اِتْعَالٌ**, **تَفْعِيلٌ**, **اِئْتِمَالٌ**, &c; but some infinitives of the *second*, *third*, and *fifth conjugations*, are irregularly formed on various measures, as we shall see in the sequel.

THE ACTIVE and PASSIVE PARTICIPLES derived from infinitives of this class, are also of common occurrence in the Persian language; but as the passive participle, like the passive voice, cannot be

be accurately derived from any other than a transitive verb, so it is entirely unknown to the *eighth*, *ninth*, *tenth*, *eleventh* and *twelfth* conjugations, on which no active verb can ever occur.

ALL passive participles in the Arabic language, (those of the مُتَأَنِّي alone excepted,) have the triple power of INFINITIVES PARTICIPLES, and NOUNS OF TIME AND PLACE; as in the word مُخْرَج *Expelled*, which may also signify *Expulsion*, as an *infinitive*; or *The time and place of expulsion*, as an *Isme Zurf*. In the Persian language, passive participles are, however, seldom used as *infinitives*, or as *nouns of time and place*; though some examples of that kind are not wanting, as we shall see in the sequel.

INFINITIVES of the مُتَأَنِّي are commonly derived from other infinitives of the class termed مُتَأَنِّي مُخْرَج, but sometimes they are found to spring from *Jaumids*; and occasionally it is difficult to determine their origin; either, because they may be accurately referred to various roots; or because the root, from which they appear to spring, is entirely obsolete in the Arabic language, or because it is used in a sense wholly different from that of the derivative which is formed from it.

THE distinction, formerly explained, between RADICAL and SERVILE LETTERS, will easily enable the reader to perceive that any root might be carried, like the word فَعَلَ, through every conjugation of the مُتَأَنِّي مُخْرَج, or indeed through every existing inflexion, in the Arabic language, whether of a noun or of a verb. It does not, however, by any means follow, that every root can be accurately used in every inflexion: for on the contrary, there are many roots from which no derivative has ever been formed; and not one that can be accurately used in all those derivative forms, of which, by the rules of analogy, it might be thought susceptible. Those derivatives, which have already an established existence in the Arabic language, are therefore alone to be considered,

dered as significant words ; and though a multitude of other derivatives may be formed at the pleasure of every student, they are of no practical use whatever ; except as measures, to shew the formation of other words. Thus the word **اِنْفَعَال**, for example, is truly an infinitive of the eighth conjugation ; because it has already an established existence in the Arabic language ; being commonly used to signify *Shame*, or literally, *Receiving an impression* ; but the words **اِنْفَعَال**, **تَفْعِيل**, **اِفْعَال**, and many others, have no sense whatever ; being used merely as measures, to shew the formation of other words ; such as **اِخْرَاج**, **تَدْرِج**, **اِسْتِزَاج** &c.

I SHALL now proceed to detail the measures of the INFINITIVE, and PARTICIPLES, in each of the twelve conjugations of encreased triliteral verbs ; furnishing such examples, as may be necessary to illustrate the original form of every infinitive, and every participle ; and to mark those deviations from that form, which result from the operation of the rules of coalescence permutation and rejection.

FIRST CONJUGATION.

THE infinitive, in this conjugation, is invariably formed on the measure **اِفْعَال** ; and the participles active and passive on the measures **مُفْعِل**, and **مُفْعَل**, as in the following examples.

I N F I N I T I V E S.

MEASURE **اِفْعَال**.

| | | | | | |
|-----------------|---------------------|-----------------|---|-------------------|-----------------------------|
| اِنْعَام | Bestow- ing. | اِفْعَال | Being pos- sible. | اِسْتِزَاف | Expend- ing too much. |
| اِفْعَال | Advan- cing far. | اِكْرَاه | Employ- ing a per- son against his will. | اِحْمَاض | Winking at any thing. |

اِخْرَاج

| | | | | | |
|----------|--------------------------------|----------|---|----------|---|
| إِخْرَاج | Expulsi- on. | إِحْسَان | Doing good. | إِطْلَاس | Purifying. |
| إِنصَاف | Doing jus- tice. | إِقْصَال | Doing good. | إِحْطَال | Comprisi- ng the sub- stance of any thing. |
| إِبْدَاع | Producing something new. | إِطْلَاق | Setting at liberty. | إِيْمَان | Believing. |
| إِبْلَام | Giving pain. | إِحْطَاء | Erring. | إِلْمَاء | Filling. |
| إِيصَال | Causing to meet. | إِهْزَام | Puzzling. | إِطَاعَت | Obeying. |
| إِعَانَت | Affisting. | إِعَانَت | Succour- ing. | إِتَامَت | Standing, or Setting up. |
| إِفَاضَة | Filling a vessel. | إِحَاطَة | Compre- hending, or Surround- ing. | إِسْمَاع | Hearing. |
| إِرْخَاء | Relaxing. | إِحْفَاء | Conceal- ing. | إِعْطَاء | Bestow- ing. |
| إِعْوَاء | Leading astray. | إِيْقَاء | Fulfilling. | إِيْذَاء | Vexing. |
| إِقْرَار | Confirm- ing. | إِمْدَاد | Affisting. | إِثْمَال | Doing an injury. |

ACTIVE PARTICIPLES.

MEASURE مُقْبِل.

| | | | | | |
|---------|------------------|---------|--------------------------------------|---------|------------------|
| مُجْرِم | A crimi- nal. | مُطْرِب | A gladden- er. (A mu- sician.) | مُفْعِر | Indicat- ing. |
|---------|------------------|---------|--------------------------------------|---------|------------------|

D d d

مصرف

| | | | | | |
|---------|--------------------------|---------|----------------------------------|---------|---------------------------|
| مُشْرِف | Prodigal. | مُشْرِك | Believing in more Gods than one. | مُظْهِر | Manifesting. |
| مُقِلَس | Poor. | مُتَعِف | A doer of justice. | مُرْشِد | A guide to the right way. |
| مُحْسِن | Doing good. | مُتَحِد | A Heretic, or Unbeliever. | مُخْبِر | Giving intelligence. |
| مُنْكَر | Denying. | مُتَمَك | Retaining any thing. | مُدْرِك | Comprehending. |
| مُوِين | Believing. | مُوِيْم | Giving pain. | مُخْطِئ | Erring. |
| مُوْجِد | Bringing into existence. | مُوْجِس | Rendering wild. | مُطِيع | Obedient. |
| مُعِين | Affisting. | مُعِيْم | Residing. | مُفِيض | Diffusing favors. |
| مُرْخِي | Relaxing. | مُتْعِي | Bestowing. | مُعْوِي | Leading astray. |
| مُوْذِي | Noxious. | مُوْد | Affisting. | مُحِب | Befriending. |

PASSIVE PARTICIPLES.

MEASURE مُفْعَل.

| | | | | | |
|---------|------------|---------|-------------------------|---------|---------------------------|
| مُحْكَم | Strong. | مُكْر | Disapproved, or Denied. | مُدْرَك | Comprehended. |
| مُجْمَل | Summed up. | مُبْصَر | Seen. | مُعْرَب | Marked with vowel points. |

| | | | | | |
|--------|--------------------|---------|-----------------|---------|-----------------|
| مُتَاو | Gained. | مُضَاف | Connect- ed. | مُشَار | Pointed out. |
| مُحَال | Impossi- ble. | مُبَاح | Permitted. | مُجَاز | Permitted. |
| مُحَاط | Compre- hended. | مُطَاع | Obeded. | مُذَاب | Melted. |
| مُغَاث | Succoured | مُتَقَى | Thrown. | مُؤَمَى | Pointed out. |

SECOND CONJUGATION.

THE INFINITIVE, in the second conjugation, is regularly formed on the measure **تَفْعِيل** unless the final radical be **واو** or **ياء** in which case, it is regularly formed on the measure **تَفْعِلْهُ**. The ACTIVE and PASSIVE PARTICIPLES are invariably formed on the measures **مُفْعِل** and **مُفْعَل**.

EXAMPLES.

MEASURE **تَفْعِيل**.

| | | | | | |
|----------|------------------------|----------|-------------------------------|----------|---|
| تَرْغِيب | Arrang- ing. | تَحْرِيب | Devasta- tion. | تَرْجِيب | Reproach- ing. |
| تَرْغِيب | Inciting. | تَرْطِيب | Moisten- ing. | تَقْرِيب | Approxi- mating. |
| تَكْذِيب | Calling one a liar. | تَهْذِيب | Forming (the mo- rals.) | تَقْبِير | Explaining any passage in an au- thor. |
| تَفْرِيح | Gladden- ing. | تَرْحِيب | Praising excessive- ly. | تَحْلِيل | Making perpetual. |

تَمَات

| | | | | | |
|-----------|--------------------------------------|------------|--|------------|--|
| تَقْصِيبُ | Dividing into three parts, &c. | تَأْصِيبُ | Correct- ing. | تَأْصِيبُ | Accusing one of sin. |
| تَأْوِيلُ | Explaining. | تَوْصِيَةُ | Appointing a time for any thing. | تَوْصِيَةُ | Appoint- ing an heir. |
| تَوْفِيرُ | Causing to abound. | تَسْبِيرُ | Becoming easy. | تَلْوِينُ | Staining. |
| تَرْوِجُ | Giving in marriage. | تَرْوِجُ | Giving ease. | تَلْوِجُ | Pointing out, Mak- ing tawny, &c. |
| تَحْوِيفُ | Scooping out. | تَعْوِيقُ | Suspend- ing. | تَأْوِينُ | Coloring. |
| تَعْيِينُ | Appoint- ing. | تَأْيِينُ | Softening. | تَمْيِيزُ | Discrimi- nating. |
| تَنْبِيرُ | Altering. | تَأْيِيدُ | Strengthen- ing. | تَكْرِيرُ | Repeat- ing. |
| تَقْرِيرُ | Establish- ing. | تَضْمِصُ | Rendering clear. | تَقْلِيلُ | Lessening. |

SECOND CLASS.

تَقْيَانُ MEASURE

| | | | | | |
|------------|-----------------------|------------|-------------------|------------|--|
| تَقْوِيَةُ | Strengthen- ing. | تَخْفِيفُ | Hiding. | تَنْصِيفُ | Purifying. |
| تَخْلِيَةُ | Vacating. | تَغْذِيَةُ | Feeding. | تَنْقِيَةُ | Purifying. |
| تَمْشِيَةُ | Setting in motion. | تَوْصِيَةُ | Admo- nishing. | تَوْصِيَةُ | Appointing an attorney or superin- tendent. |

تَنْصِيبُ

| | | | | | |
|-----------|---|-----------|-------------------------------|-----------|----------------------|
| تَشْمِيتٌ | Increasing a fire &c. | تَسْوِيتٌ | Rendering even. | تَعْمِيتٌ | Concealing. |
| تَقْدِيره | Passing over. | تَقْوِيه | Doubling. | تَرْبِيتٌ | Cherish- ing. |
| تَرْكِه | Cutting the throat, or Purify- ing. | تَحْطِيه | Accusing any one of error. | تَهْنِيتٌ | Congratu- lating. |

ACTIVE PARTICIPLES.

MEASURE مُقْبِل.

| | | | | | |
|-----------|----------------------------------|-----------|------------------------------------|------------|--|
| مُهَذِّبٌ | Forming the man- ners, &c. | مُثَقِّلٌ | Imitating. | مُسَبِّدٌ | Cooling. |
| مُفْهِمٌ | Adjusting, Spreading out, &c. | مُذَكِّرٌ | Reminding, Commemo- rating, &c. | مُدَبِّرٌ | One who examines things to the bottom. |
| مُفَسِّرٌ | A com- mentator. | مُعَلِّمٌ | An in- structor. | مُفَسِّرٌ | An inter- preter of dreams. |
| مُصَدِّعٌ | Giving the headach. | مُأَدِّبٌ | A teacher of morals. | مُؤَوِّفٌ | Making two things match. |
| مُأَوِّلٌ | Explain- ing. | مُؤَوِّلٌ | Appoint- ing a sub- stitute. | مُؤَوِّدٌ | Accounting for any thing. (Ex- plaining.) |
| مُرَوِّجٌ | Giving rest. | مُرَوِّجٌ | Giving currency. | مُصَوِّرٌ | A painter. |
| مُلَيِّنٌ | Softening. | مُفَسِّسٌ | Discrimi- nating. | مُغَيِّرٌ | Altering. |
| مُقَوِّيٌ | Strengthen- ing. | مُرَبِّيٌ | A cherish- er. | مُنْتَهِمٌ | A finisher. |

E c c

PASSIVE

PASSIVE PARTICIPLES.

MEASURE مُفَعَّل.

| | | | | | |
|------------|--------------------------|------------|-------------|----------|----------------|
| مُفَعَّلَم | Antecedent. | مُسْتَضَر | Subdued. | مُجَرَّد | Stript naked. |
| مُخَمَّر | Fermented. | مُصَغَّر | Diminished. | مُرْتَض | Permitted. |
| مُكَلَّف | Made responsible. | مُحْصَل | Collected. | مُفَصَّل | Separated. |
| مُتَم | Admitted, Granted, &c. | مُدَب | Taught. | مُأَجَّل | Delayed. |
| مُؤَقَّر | Dignified. | مُؤَقَّت | Timed. | مُروَّج | Made current. |
| مُجَوَّب | Made hollow. | مُعَيَّن | Appointed. | مُبَيَّن | Made apparent. |
| مُصَفَّ | Rendered clear, or pure. | مُسَمَّى | Named. | مُطَاف | Gilded. |
| مُسَفَّ | Purified. | مُعْتَم | Hidden. | مُتَشَّ | Doubled. |
| مُعَال | Exalted. | مُحَلَّل | Ornamented. | مُسَدَّد | Strengthened. |
| مُفَرَّر | Established. | مُتَكَرَّر | Repeated. | مُصَحَّح | Corrected. |

Of this conjugation, there are many infinitives, irregularly formed on the measure مُفَعَّلَم, the final radical being neither واو nor يا; and some few, irregularly formed on various other measures; such as مُفَعَّلَم, مُفَعَّلَم, مُفَعَّلَم, &c.

EXAMPLES.

EXAMPLES.

| | | | |
|-----------|--------------------|-----------|---------------------|
| تَقْرِفُ | Giving precedence. | تَقْرِفُ | Separation. |
| تَكْرِمُ | Doing honor. | تَمَثَّلُ | Exemplifying. |
| تَكَرَّرُ | Repeating. | تَكْذِبُ | Calling one a liar. |
| تَسْلِمُ | Submission. | تَبَيَّنُ | Explaining. |

THIRD CONJUGATION.

THE INFINITIVE, in this conjugation, is almost invariably formed on the measure **تَفْعُلُ**, and the PARTICIPLES ACTIVE and PASSIVE, on the measures **مُتَفَعِّلٌ**, and **مُتَفَعِّلٌ**; as in the following examples.

INFINITIVES.

MEASURE **تَفْعُلُ**.

| | | | | | |
|------------|----------------------------------|------------|-------------------------------|----------|--|
| تَرْجُو | Expectation. | تَعْزِضُ | Hindering. | تَلْقُظُ | Utterance. |
| تَنْتَبِهُ | Looking for faults in another. | تَلْتَقِبُ | Obtaining a title of honor. | تَقْبِثُ | Fixing the nails in any thing. (Clinging.) |
| تَفْرَحُ | Being opened. (Recreation.) | تَحْجِبُ | Taking one side. (Declining.) | تَنْصَحُ | Examining minutely. |
| تَغْلِبُ | Being prevalent, or predominant. | تَفْعُلُ | Doing good. | تَقْدِمُ | Precedence. |

تَرْجُو

| | | | | | |
|-----------|----------------------------------|-----------|-----------------------------------|-----------|------------------------------|
| تَرْحَمُ | Taking pity. | تَأْتِلُ | Taking a wife. | تَأَخَّرُ | Remaining behind. |
| تَوَحَّدَ | Being single. | تَوَسَّلَ | Seeking proximity. | تَوَلَّدَ | Generati-on. |
| تَبَسَّرَ | Being ea-ly. | تَبَيَّنَ | Being cer-tain. | تَفَوَّقَ | Superiori-ty. |
| تَبَيَّنَ | Being of various kinds. | تَجَاوَزَ | Passing over. | تَقَيَّدَ | Diligence. |
| تَبَيَّنَ | Being se-lected. | تَجَلَّى | Being ap-parent. | تَسَلَّى | Being con-soled. |
| تَعَدَّى | Passing bounds. | تَجَلَّى | Being or-nament-ed. | تَشَفَّى | Seeking rest, or health, &c. |
| تَرْقَى | Being pro-moted. | تَلَذَّذَ | Finding a thing taste-pleasantly. | تَمَدَّدَ | Being extended. |
| تَرَدَّدَ | Coming and Going. (Hesitati-on) | تَحَقَّقَ | Being pro-ved, or true. | تَشَدَّدَ | Being dif-ficult. |

ACTIVE PARTICIPLES.

MEASURE مُتَقَبِّلٌ.

| | | | | | |
|-------------|-------------|-------------|--|-------------|-------------|
| مُتَرَقِّدٌ | Expect-ing. | مُتَعَرِّضٌ | Opposing, Hindering. | مُتَعَلِّمٌ | A learner. |
| مُتَحَرِّكٌ | Moving. | مُتَفَرِّدٌ | Single. | مُتَعَجِّبٌ | Wonder-ing. |
| مُتَفَرِّقٌ | Scattered. | مُتَعَبِّدٌ | Devoting ones self to religious worship. | مُتَفَيِّصٌ | Searching. |

مَسْلُوطٌ

| | | | | | |
|---------------|-------------------------------|--------------|----------------------------|---------------|---------------------------------|
| مُسَلِّطٌ | Obtaining power over another. | مُسْتَفِرٌّ | Fleeing. (Disliking.) | مُسْتَعِيبٌ | A seeker of faults. |
| مُسْتَلِيمٌ | Suffering pain. | مُسْتَأْسِفٌ | Grieving. | مُسْتَوْلَدٌ | Born. |
| مُسْتَوْجِعٌ | Hoping. | مُسْتَوْقِفٌ | Delaying. (Slow.) | مُسْتَوْجِعٌ | Of different kinds. |
| مُسْتَلَوِّنٌ | Of different colors. | مُسْتَدْبِرٌ | Religious. (Honest.) | مُسْتَعْدِيٌّ | Passing bounds. |
| مُسْتَوْجِلٌ | Appearing with splendor. | مُسْتَوْجِلٌ | Superintending any affair. | مُسْتَحْلِيٌّ | Wearing ornaments. |
| مُسْتَرْجِيٌّ | Advancing in rank. | مُسْتَلَذٌ | Finding pleasure. | مُسْتَرْدٌ | Coming and Going. (Hesitating.) |

PASSIVE PARTICIPLES.

MEASURE مُسْفَلٌ.

| | | | | | |
|------------|------------|------------|-------------------|------------|--------------|
| مُسْفَلٌ | Exchanged. | مُسْرَفٌ | Brought into use. | مُسْفَلٌ | Understood. |
| مُسْوَأَمٌ | Supposed. | مُسْوَوْرٌ | Imagined. | مُسْمَبَرٌ | Separated. |
| مُسْمَيٌّ | Wished. | مُسَبَّأٌ | An adopted son. | مُسَقَرٌّ | Established. |

Of this conjugation the infinitive is sometimes, but very rarely, formed irregularly on the measure *مُسْمَبَلٌ* as *نِمْلَانِي* or *نَمْلَانِي* Flattery ; *تَحْمَلِي* or *تَحْمَلٌ* Patience, &c.

FOURTH CONJUGATION.

THE INFINITIVE, in this conjugation, is invariably formed on the measure **تَفَاعُلٌ**, and the PARTICIPLES ACTIVE and PASSIVE, on the measures **مُتَفَاعِلٌ** and **مُتَفَاعِلٌ**, as in the following examples.

I N F I N I T I V E S.

MEASURE **تَفَاعُلٌ**.

| | | | | | |
|------------|--|-----------|-------------------------------------|-----------|---|
| تَبَاعُبٌ | Following one after another. (Pursuing.) | تَقَارُبٌ | Mutual proximity. | تَبَاعُدٌ | Mutual distance. |
| تَبَاهُدٌ | Defisting from any thing. | تَجَابُرٌ | Undertaking boldly. | تَفَاخُرٌ | Mutual boasting. |
| تَقَاطُرٌ | Falling by drops. | تَمَارُضٌ | Pretending sickness. | تَتَابُعٌ | Following one after another. (Imitating.) |
| تَدَافُعٌ | Mutual repulsion. | تَخَافٌ | Mutual opposition. | تَتَارُعٌ | Mutual enmity. |
| تَعَارَفٌ | Knowing each other. | تَوَارَثٌ | Dividing an Inheritance. | تَوَافُقٌ | Mutual concord. |
| تَبَايُنٌ | Inclining to the right hand side. | تَجَاوَزٌ | Passing by, or Overlooking a fault. | تَقَاوُلٌ | Conversation. |
| تَهَابُونٌ | Thinking humbly of one's self. | تَبَايُنٌ | Separation. | تَرَاضٍ | Mutual acquiescence. |
| تَرَاجِي | Protracting. | تَعَالِي | Being exalted. | تَقَانِي | Being on an equality together. |
| تَلَاَقِي | Meeting each other. | تَسَاوِي | Being mutually equal. | تَوَازِي | Being parallel to each other. |
| تَوَالِي | Laziness. | تَوَالِي | Continuation. Succession. | تَفَادٍ | Being of opposite kinds. |

ACTIVE

ACTIVE PARTICIPLES.

MEASURE مُتَقَابِل.

| | | | | | |
|------------|-------------------------------------|------------|----------------------------------|------------|--------------------------------|
| مُتَجَاوِز | Pulling each other. | مُتَبَايِد | Distant from each other. | مُتَحَابِب | Envyng each other. |
| مُتَقَارِب | Near each other. | مُتَقَاطِر | Distilling by drops. | مُتَرَاوِع | Returning. |
| مُتَنَارِع | Contending together. | مُتَنَازِف | Opposing each other. | مُتَكَاثِف | Thick, Gross, or Dense. |
| مُتَدَاخِل | Entering together. | مُتَحَاوِم | Fighting, or Littering together. | مُتَوَافِق | Agreeing together. |
| مُتَوَاضِع | Humbling one's self. | مُتَبَاوِز | Passing over. | مُتَهَاوِن | Thinking humbly of one's self. |
| مُتَبَايِن | Separating one's self from another. | مُتَرَاوِج | Pleasing each other. | مُتَرَاوِج | Procrastinating. |
| مُتَعَالِي | Exalted. | مُتَكَافِي | Mutually equal. | مُتَلَقِي | Meeting each other. |
| مُتَوَافِي | Mutually equal. | مُتَوَالِي | Following in succession. | مُتَقَاد | Opposed to each other. |

PASSIVE PARTICIPLES.

MEASURE مُتَقَابِل.

| | | | | | |
|------------|-----------|------------|-------------------------------------|------------|---------------------------|
| مُتَعَارِف | Known. | مُتَبَاوِل | Exchanged, (one thing for another.) | مُتَدَاوِل | Passed from hand to hand. |
| مُتَنَاوِل | Devoured. | مُتَجَاوِز | Pulled by each other. | مُتَنَارِع | Disputed for. |

FIFTH CONJUGATION.

THE INFINITIVE, in this conjugation, is regularly formed on the measure **مُقَاتِلَةٌ** ; but there are a good many infinitives, formed irregularly on the measure **فِعَالٌ** ; and some few, on the measure **فِعْمَالٌ** . The ACTIVE and PASSIVE PARTICIPLES are invariably formed on the measures **مُقَاتِلٌ** and **مُقَاتِلَةٌ** .

INFINITIVES. FIRST CLASS.

MEASURE **مُقَاتِلَةٌ** .

| | | | | | |
|-------------|---|---------------|---|---------------|---|
| مُخَاطَبَةٌ | Addressing one's self to another person. | مُرَاقَبَةٌ | Watching, or Guarding each other. | مُسَامَحَةٌ | Treating a person liberally or favorably. |
| مُجَاجَبَةٌ | Declining any affair. | مُحَارَبَةٌ | Fighting with any person. | مُحَاسَبَةٌ | Reckoning with any person. |
| مُكَاتِبَةٌ | Mutually corresponding by letter. | مُتَنَابِتَةٌ | Corresponding, or Being suitable to each other. | مُعَالَجَةٌ | Applying a remedy. |
| مُتَنَعَةٌ | Restraining each other. | مُبَالَغَةٌ | Exaggeration. Hyperbole. | مُخَالَفَةٌ | Opposing any person. |
| مُطَابَقَةٌ | Making two things conform, or match together. | مُفَارَقَةٌ | Mutual separation. | مُجَادَلَةٌ | Fighting with any person. |
| مُقَاتَلَةٌ | Mutual slaughter | مُشَارَكَةٌ | Forming a partnership with another. | مُضَاعَفَةٌ | Doubling any thing. |
| مُرَاسَلَةٌ | Corresponding with another by letter, or message. | مُلازِمَةٌ | Constant personal attendance on another. | مُتَوَادِمَةٌ | Affociating together. |
| مُشَاقَفَةٌ | Conversing face to face. | مُشَابَهَةٌ | Mutual resemblance. | مُقَارَنَةٌ | Mutual proximity. |
| مُوَاطَبَةٌ | Doing any thing constantly. | مُوَادَعَةٌ | Promising mutually. | مُوَاضَعَةٌ | Making a mutual engagement. |

مُوَادَعَةٌ

| | | | | | |
|------------|-------------------------------------|------------|--|------------|---|
| مَوَاقِف | Concordance, Correspondence, &c. | مَوَاصِلَت | Conjunction. | مَيَاسِرَت | 'Turning to the left, &c. |
| مَعَاوَدَت | Returning. | مُجَاوِرَت | Coming in to the neighbourhood of another. | مُشَاوِرَت | Consulting another person. |
| مُجَاوِرَت | Passing bounds. | مُطَاوَعَت | Obedience. | مُبَايَعَت | Mutual traffic. |
| مُبَايَعَت | Mutual separation. | مُوَاطَاَت | Forming a brotherly union with another. | مُخَاذَاَت | Being opposite to something else. |
| مُهَايَاَت | Reviling, or Saterizing each other. | مُخَاكَات | Relating. | مُخَالَاَت | Fearing, or Reflecting deeply on any thing. |
| مُخَاكَات | Retribution. | مُساوَات | Being equal. | مُوَاسَاَت | Befriending. |
| مُوَافَاَت | Acting faithfully. | مُوَالات | Being on terms of mutual friendship. | مُوَارَاَت | Concealing, or Hiding any thing.* |

INFINITIVES. SECOND CLASS.

MEASURES فِيْمَال AND فِئْمَال.

| | | | | | |
|--------|------------------------------|--------|--|----------|--------------------|
| لِئَام | Curfing each other. | قِئَال | Mutual slaughter. | خِلَاف | Mutual opposition. |
| جِهَاد | Fighting against infidels. | دِفَاع | Repelling another, or Postponing to comply with a just demand. | عِنَاد | Contention. |
| رِزَاح | Mutual jesting, or Hilarity. | وِفَاق | Concord. | وِبِقَاع | Fighting. |

* The letter ج, following الف, in the infinitives of this conjugation, is often omitted by the Persians. Examples: مُخَاكَات for مُخَاكََا, Relation; مُدَارَاَت for مُدَارَا, Civility, &c.

G g g

وصال

| | | | | | |
|------|------------------|-------|------------------|-----|---------------------|
| وصال | Meeting another. | دُتال | Mutual laughter. | ضرب | Beating each other. |
|------|------------------|-------|------------------|-----|---------------------|

ACTIVE PARTICIPLES.

MEASURE مُعَايِل.

| | | | | | |
|--------------|--|------------|---|--------------|-------------------------------------|
| مُصَاحِب | A companion. | مُعَايِد | A confederate. | مُتَبَارِز | A warrior. |
| مُحَارِب | A warrior. | مُحَاسِب | An accountant. | مُعَايِب | Reprehending. |
| مُعَايِب | Resembling, or Corresponding with each other | مُتَبَايِع | A disputant; (literally, A trigger.) | مُصَالِح | Seeking friendship. |
| مُتَبَايِع | Intermarrying. | مُعَايِد | Contending with another. | مُتَبَايِر | Voluntarily engaging in any affair. |
| مُعَايِر | Living with another. | مُتَبَايِر | Mutually resembling. | مُعَايِرِض | Opposing another person. |
| مُخَالَف | Opposing each other. | مُؤَاوِن | Confirming, or Concurring (one person or thing with another.) | مُؤَاوِل | Constantly occupied in any affair. |
| مُجَاوِر | A neighbour. | مُشَاوِر | A counsellor. | مُطَاوِع | Obedying. |
| مُجَاوِز | Passing bounds. | مُتَبَايِع | Trafficking with another person. | مُتَبَايِن | Separating mutually. |
| مُتَجَاوِزِي | Opposite to each other. | مُتَبَايِي | Cautious; (Reflecting.) | مُتَبَايِنِي | Taking retribution. |
| مُسَاوِي | Equal. | مُؤَاوِي | Concealing any thing. | مُؤَاوِي | Parallel. |

PASSIVE

PASSIVE PARTICIPLES.

MEASURE مُقَابِل.

| | | | | | |
|----------|--|-----------|---------------------|------------|-------------|
| مُشَاهَد | Seen. | مُخَاطَب | Addressed. | مُضَاعَف | Doubled. |
| مُلاحَظ | Glanced at with the corner of the eye. | مُذَمَّل | Reprehended. | مُتَبَارَك | Reverenced. |
| مُطَابَق | Reckoned conformable. | مُتَعَيْن | Seen with the eyes. | مُتَدَاوِي | Called. |

SIXTH CONJUGATION.

THE INFINITIVE, in this conjugation, is invariably formed on the measure اِفْتِعَال; and the ACTIVE and PASSIVE PARTICIPLES, on the measures مُتَعَمِّل, and مُشْتَمِل.

INFINITIVES.

MEASURE اِفْتِعَال.

| | | | | | |
|------------|---|------------|--|------------|---|
| اِفْتِرَاك | Beginning an affair, or Committing a fault. | اِفْطِرَاب | Perturbation. | اِفْتِخَاب | Selecting. |
| اِفْتِرَاج | Being pleased. | اِمْتِزَاج | Being mixed, (one thing with another.) | اِصْطِاح | Mutually agreeing on any thing. (A technical term, &c.) |
| اِفْتِشَاح | Opening, or Beginning. | اِشْتِغَاح | Profit, or Gain. | اِعْتِمَاد | Reclining on any thing. Confiding. |
| اِعْتِقَاد | Confiding. | اِحْتِقَار | Being despicable, or Accounting another person so. | اِخْتِصَار | Abridging. |

اِخْبَار

| | | | | | |
|------------|--|--------------|---------------------------------------|--------------|---------------------------------------|
| اِخْتِبَار | Trying. (Examining.) | اِسْتِثْنَاء | Being concealed. | اِسْتِثْنَاء | Giving, or Obtaining publicity. |
| اِعْتِبَار | Reaping improvement. (Taking example.) | اِعْتِذَار | Apologising. | اِنْتِشَار | Being scattered. |
| اِتِّبَاع | Following. (Obeying.) | اِتِّخَاذ | Taking, or Acquiring any thing. | اِتِّكَان | Being accustomed. |
| اِيتِمَان | Appointing an arbitrator. | اِتِّحَاد | Unanimity. (Concord.) | اِتِّفَاح | Being clear and obvious. |
| اِتِّسَام | Being impressed. | اِزْدِوَاج | Being paired together. | اِعْتِيَاض | Taking in exchange. |
| اِعْتِيَاد | Becoming accustomed to any thing. | اِعْتِيَاب | Speaking ill of a man in his absence. | اِزْدِيَاد | Encrease. |
| اِخْتِيَار | Choosing any thing voluntarily. | اِرْتِيَاع | Being joyful. | اِمْتِيَّاز | Being separated, or distinguished. |
| اِرْتِيَاب | Being in doubt. | اِئْتِلَاء | Trial, or Calamity. Afflicting. | اِئْتِرَاء | Boldness. (Intrepidity.) |
| اِرْتِيَاذ | Acquiescence. | اِشْتِهَاء | Desiring. (Hunger.) | اِفْتِدَاء | Imitating. |
| اِدْوَعَاء | Claiming. | اِبْتِنَاء | Building. | اِعْتِنَاء | Taking pains. |
| اِفْتِرَاء | Telling a lie of somebody else. | اِكْتِفَاء | Sufficiency. | اِتَّقَاء | Abstaining from sin. |
| اِسْتِيَاد | Being strong or firm. | اِمْتِدَاد | Being extended. | اِمْضِرَّار | Being helpless, or miserable. |

ACTIVE PARTICIPLES.

MEASURE مُذِيل.

| | | | | | |
|-------------|--|-------------|---|-------------|---|
| مُحْتَسِب | A censor. | مُحْتَسِب | Retraining from, or Declining any thing. | مُزِيك | Commit- ting a fault, &c. |
| مُضْطَرَب | Unquiet. (Disturb- ed.) | مُتَبِّب | Related to something else. | مُتَبِّح | Joyful. |
| مُتَنَفِّخ | Swelled. | مُتَعَدِّ | Believing, Confiding. | مُتَّعِب | Concealed. |
| مُتَعَدِّر | Asking pardon. | مُتَّخِر | Boasting. | مُتَّشِر | Scattered. |
| مُتَّخِرِز | Abstain- ing. (De- clining.) | مُتَّحَسِّس | Imprison- ed. | مُتَّحَسِّس | Receiving light. (D- riving ad- vantage.) |
| مُتَّحَسِّس | Printed, Embossed, &c. | مُتَّعِرِض | Critic- ing, Find- ing fault, &c. | مُتَّعِط | Connect- ed. |
| مُتَّعِ | Receiving profit. | مُتَّعِم | Impressed. | مُتَّعِيف | Sitting in a mosque, for the purpose of Divine Worship. |
| مُتَّعِرِ | Separated from each other. | مُتَّعِطِل | Inflamed. | مُتَّعِطِل | Employed. |
| مُتَّعِش | Pompous, Having a numerous retinue, &c. | مُتَّعِد | Taking, or Acquiring any thing. | مُتَّعِص | Manifest. |
| مُتَّعِد | United. | مُتَّعِد | Accustom- ed. | مُتَّعِج | Necessi- tous. |
| مُتَّعَار | Chusing. | مُتَّعَاب | Slander- ing. | مُتَّعِاض | Laborious, or Broke in. |
| مُتَّعِد | Strong, Strengthen- ing, &c. | مُتَّعِطَر | Perturbed. | مُتَّعِد | Prolonged. |

PASSIVE PARTICIPLES.

MEASURE مفعّل.

| | | | | | |
|-----------|---|------------|-----------------|-------------|-------------------------------------|
| مُنظَّم | Adorned. (Regulated.) | مُخْتَصَّر | Abridged. | مُتَدَلّ | Confided in. (Re- clined on.) |
| مُتَّبِع | A person from whom example is taken. (Re- vered, Honor- ed, &c.) | مُعْتَقَد | Confided in. | مُتَّخَذ | Selected, or Chosen. |
| مُؤْتَمَن | Trusted. (An arbi- trator.) | مُخْتَار | Chosen. | مُتَّاب | Slandered. |
| مُمْتَاز | Separated. (Disting- uished.) | مُقْتَدَى | Imitated. | مُرْعَى | Claimed. |
| مُصْطَفَى | Chosen. | مُرْتَضَى | Approved. | مُتَّسِلًا | Tried. (Afflict- ed.) |
| مُقْتَضَى | Required. | مُبْنَى | Built. | مُسْتَقْتَى | Derived. |

SEVENTH CONJUGATION.

THE INFINITIVE, in this conjugation, is invariably formed on the measure **اِسْتَفْعَال**; and the ACTIVE and PASSIVE PARTICIPLES, on the measures **مُسْتَفْعِل**, and **مُسْتَفْعَل**.

I N F I N I T I V E S.

MEASURE اِسْتَفْعَال.

| | | | | | |
|--------------|-----------------------|--------------|--------------------------------|--------------|--|
| اِسْتَكْتَبَ | Desiring to write. | اِسْتَحْدَثَ | Producing something new. | اِسْتَخْرَجَ | Extract- ing, or Desiring to extract. |
|--------------|-----------------------|--------------|--------------------------------|--------------|--|

اِسْتَعْجَلَ

| | | | | | |
|-----------------|--|-----------------|---|-----------------|---|
| اِسْتِجَاعٌ | Demanding a remedy. | اِسْتِفْتَاَحٌ | Desiring to open. (Demanding assistance.) | اِسْتِغْنَادٌ | Seeking prosperity. Accounting fortunate. |
| اِسْتِفْهَارٌ | Demanding explanation. | اِسْتِظْهَارٌ | Supporting. (Demanding support.) | اِسْتِغْفَارٌ | Demanding forgiveness. |
| اِسْتِبْشَارٌ | Being joyful. | اِسْتِبْطَاءٌ | Extracting. | اِسْتِحْقَاطٌ | Getting by heart. (Protecting, &c.) |
| اِسْتِثْبَاتٌ | Following. | اِسْتِثْقَاعٌ | Desiring information. | اِسْتِثْمَاعٌ | Reaping the fruits of any thing. |
| اِسْتِمْسَاكٌ | Clinging to, or Retaining any thing. | اِسْتِمْهَاكٌ | Annihilating. | اِسْتِمْتَاسٌ | Becoming accustomed to any thing. |
| اِسْتِمْقَالٌ | Digging up by the roots. | اِسْتِمْذَانٌ | Desiring permission. | اِسْتِمْهَرَاءٌ | Ridiculing. |
| اِسْتِمْرَارٌ | Being easily digestible. | اِسْتِمْرَارٌ | Seeking purity. | اِسْتِمْقَادٌ | Kindling a fire. |
| اِسْتِمْتَاشٌ | Disliking. (Fleeing.) | اِسْتِمْقَاطٌ | Being awake. | اِسْتِمْصَوَابٌ | Accounting virtuous. |
| اِسْتِمْقَاتٌ | Being correct. | اِسْتِمْقَاتٌ | Demanding assistance. | اِسْتِمْقَاةٌ | Demanding succour. |
| اِسْتِمْشَارَةٌ | Demanding advice. | اِسْتِمْخَارَةٌ | Desiring that which is good. | اِسْتِمْقَاصَةٌ | Being known, or public, (as news, &c.) |
| اِسْتِمْنَاتٌ | Gaining the favour of any one. | اِسْتِمْرَعَاٌ | Demanding approbation. | اِسْتِمْدَارٌ | Petitioning. (Desiring.) |
| اِسْتِمْجَارٌ | Wiping off impurities. (Desiring to escape.) | اِسْتِمْجَارٌ | Desiring to live. (Being ashamed.) | اِسْتِمْقَارٌ | Calling for water. |

استنفا

| | | | | | |
|--------------|---|--------------|------------------------|--------------|-------------------------|
| اِسْتِنَاء | Being independent of something else. | اِسْتِدَاد | Demanding assistance. | اِسْتِحْجَاب | Contracting friendship. |
| اِسْتِعْدَاد | Being prepared to undertake any affair. | اِسْتِرْدَاد | Demanding restitution. | اِسْتِحْقَاق | Meriting. |

ACTIVE PARTICIPLES.

MEASURE مُسْتَفْعِلٌ.

| | | | | | |
|-------------|---|-------------|-------------------------------------|-------------|---|
| مُسْتَحْدِث | An inventor of something new. | مُسْتَعِجِل | Seeking a remedy. | مُسْتَحْرِج | An extractor. |
| مُسْتَفْتَح | An opener. | مُسْتَعِد | A seeker of good fortune. | مُسْتَعِير | Penetrating. |
| مُسْتَفِير | An enquirer. | مُسْتَعْفِر | Asking pardon. | مُسْتَرْجِع | Desiring to return. (Taking back something formerly given.) |
| مُسْتَغْرِق | Plunging in water. (Comprehending the whole.) | مُسْتَدْرِك | Desiring to comprehend. | مُسْتَهْلِك | Annihilating. |
| مُسْتَمْك | Clinging to any thing. | مُسْتَعْبِل | Hastening. (Requiring haste.) | مُسْتَعْبِل | Desiring an action. (Bringing into use. &c.) |
| مُسْتَعِمْ | Desiring an explanation. | مُسْتَحْسِن | Accounting another person virtuous. | مُسْتَأْسَد | Accustomed. |
| مُسْتَهْزِئ | Ridiculing. | مُسْتَوْجِب | Deserving. Worthy of. | مُسْتَوْش | Fearful. |
| مُسْتَقِظ | Wakeful. | مُسْتَعِذ | Seeking protection. | مُسْتَجِيب | Accepting. |
| مُسْتَعِين | Seeking assistance. | مُسْتَقِيل | Accounting a thing impossible. | مُسْتَفْصِل | Divulged, Public, &c. |

مُسْتَوِي

| | | | | | |
|-----------|---------------------------------------|-------------|---|--------------|--------------------------|
| مُسَوِّلٌ | Prevail- ing. | مُسْتَعِزٌّ | Independ- ent of something else. | مُسْتَقْبَلٌ | Deserving; Worthy of. |
| مُسَدِّلٌ | Requiring or Bring- ing, proof. | مُسْتَظِلٌّ | Taking re- fuge in the shade. | مُسْتَعِدٌّ | Prepared. |

P A S S I V E P A R T I C I P L E S.

MEASURE مُسْتَقْبَلٌ.

| | | | | | |
|----------------|--|---------------|---|--------------|--------------------------------|
| مُسْتَحْدَثٌ | Newly in- vented. | مُسْتَخْرَجٌ | Extracted. | مُسْتَبَدٌّ | Account- ed distant. |
| مُسْتَبْطٌ | Extracted. | مُسْتَعْرَقٌ | Immersed in water. | مُسْتَدْرَكٌ | Compre- hended. |
| مُسْتَعْمَلٌ | Brought into use. | مُسْتَعْمَلٌ | Enquired into. | مُسْتَعْنٌ | Account- ed virtu- ous. |
| مُسْتَحْكَمٌ | Account- ed strong. | مُسْتَأْمَلٌ | Eradicat- ed. | مُسْتَقْطَلٌ | Comple- tely acquir- ed. |
| مُسْتَسْتَأَنٌ | Excepted. | مُسْتَقْبَابٌ | Accepted. | مُسْتَعَانٌ | Solicited for aid. |
| مُسْتَعَاثٌ | Complain- ed to. | مُسْتَشَارٌ | Consulted. | مُسْتَعَارٌ | Demand- ed in loan. |
| مُسْتَأْمَلٌ | The person whose fa- vor is gained. | مُسَدِّلٌ | The thing of which proof is brought. | مُسْتَرَدٌّ | The thing demanded back. |

E I G H T H C O N J U G A T I O N.

THE INFINITIVE, in this conjugation, is invariably formed on the measure **اِنْفَعَالٌ** and the ACTIVE PARTICIPLE, on the measure **مُسْتَفْعِلٌ**. Verb of this, and of the following conjugations of the tri-literal class, being invariably NEUTER, never possess the passive participle.

I i i

INFINITIVES.

I N F I N I T I V E S.

MEASURE اِنْفِعَال.

| | | | | | |
|------------|--------------------------|------------|---|------------|----------------------------------|
| اِنْقَاب | Being changed. | اِحْذَاب | Being pulled. | اِثْمَار | Being broken. |
| اِحْذَاب | Being bent in the back. | اِئْدِرَاس | Being old, or extinct. | اِنْسِرَاح | Being open, or joyful. |
| اِنْدَفَاع | Being repelled. | اِنْتِفَاف | Being opened. | اِنْفِصَال | Being separated. |
| اِنْفِعَال | Receiving an impression. | اِنْقِرَام | Being finished. | اِنْهَدَام | Being desolate. |
| اِنْقِسَام | Being divided. | اِنطِبَاع | Being impressed. (One thing on another.) | اِنْحِلَاء | Being wiped off, (as grief, &c.) |
| اِنْحِنَاء | Being crooked. | اِنطَوَاء | Being folded. | اِنْقِضَاء | Being elapsed, (as time.) |
| اِنْقِيَاد | Being obedient. | اِسْدَاد | Being fastened, or shut. | اِنْحِرَار | Being drawn, or pulled. |

A C T I V E P A R T I C I P L E S.

MEASURE مُتَفَعِّل.

| | | | | | |
|------------|--|------------|-------------------|------------|-------------------|
| مُتَشَلِّح | Casting the skin; also Finished, (as a month.) | مُتَزَجِر | Refraining. | مُتَغَبِس | Sinking in water. |
| مُتَقَبِض | Shut up. (as a blossom.) | مُتَدَفِع | Repelled. | مُتَجَلِّح | Dug up. |
| مُتَطِف | Bent. | مُتَسَبِّح | Worn by friction. | مُتَفَصِّل | Separated. |

منديل

| | | | | | |
|------------|--|------------|--|------------|------------------------|
| مُتَبِيل | Healed, (as a wound.) | مُتَقَبِّل | Receiving an impres- sion. (A- fhamed.) | مُصَرِّم | Cut. (Fi- nished.) |
| مُتَقَاد | Submis- sive. | مُتَحَاز | Separated from one's family, &c. | مُتَطْفِئ | Extinct, (as fire.) |
| مُتَجَبِّئ | A person whose sor- row is wip- ed off. | مُتَرَدِّئ | Retiring to a corner. (Solitary.) | مُتَطْوِئ | Folded up. |
| مُسَدَّ | Shut. | مُتَجَرَّد | Pulled, or Drawn. | مُتَخَلَّل | Opened. |

OF the ninth, tenth, eleventh, and twelfth conjugations, the INFINITIVE and the PARTICIPLES are seldom or never used in the Persian language. It will therefore be sufficient to state the measures of the infinitive and the participles, and to furnish one example of each measure; that the reader may be enabled to recognise any other examples, that may, by accident, occur to his notice.

IN the NINTH CONJUGATION, the INFINITIVE is formed on the measure اِنْعِمَال; and the ACTIVE PARTICIPLE, on the measure مَفْعُول. Example: اِجْتَوَاذ Travelling expeditiously; مَجْتَوِذ An expeditious traveller. In the TENTH CONJUGATION, the measure of the INFINITIVE is اِنْعِيَال, and that of the PARTICIPLE مَفْعُول. Example: اِشْتِيشَان Wearing a rough garment, مَحْشُوشَان A person wearing a rough garment. In the ELEVENTH CONJUGATION, the measure of the INFINITIVE is اِنْعِيَال, and that of the PARTICIPLE مَفْعُول. Example: اِجْمَرَار Excessive redness, مَجْمَر Excessively red. In the TWELFTH CONJUGATION, the INFINITIVE is formed on the measure اِنْعِيَال, and the PARTICIPLE on the measure مَفْعُول. Example: اِرْبَام Excessive blackness, مَرَام Excessively black.

QUADRILITERAL

QUADRILITERAL INFINITIVES, OF THE RADICAL CLASS.

THERE are only a few infinitives and participles of this class, that are of common occurrence in the Persian language; and of these, a majority are of that species, already described under the term مُضَاعَف. The INFINITIVE is regularly formed on the measure فَعْلَانَه; but many verbs have a second infinitive, or *Isme musdar*, formed on the measures فَعْلَال or فَعْلَلِي, &c.; and in case the word be مُضَاعَف, on the measure فَعْلَال also. The ACTIVE and PASSIVE PARTICIPLES are formed on the measures مُفْعِلِيل, and مُفْعَلِيل. The second لام, in the measure of every quadriliteral noun or verb, is used, as formerly stated, to represent the fourth radical.

I N F I N I T I V E S.

MEASURE فَعْلَانَه.

| | | | | | |
|--------------------|---------------------------------|-----------------------|---|-----------|-----------------------------|
| زَخَرَفَ | Adorning with tinsel ornaments. | تَرْجَمَ | Translating from one language into another. | بَعَثَرَ | Exciting. (Raising up.) |
| دَحْرَجَ وَحْرَجَ | Turning any thing round. | صَرَّجَ | Being of a litigious disposition. | شَفَّجَ | Juggling. (Slight of hand.) |
| زَلَزَلَ زَلْزَالَ | Causing to shake. | زَلْزَلَهُ زَلْزَالًا | Crying aloud. | لَقَلَقَ | Speaking with agitation. |
| زَمَزَمَ | Thundering, &c. | طَطَطَ | The humming of a bee, &c. | قَهْقَرَى | Walking backwards. |

A C T I V E P A R T I C I P L E S.

MEASURE مُفْعِلِيل.

| | | | | | |
|-----------|---------------|----------|-----------------|------------|--------------------------|
| مُتَرْجِم | A translator. | مُصَرِّج | An exciter. | مُصَرِّج | Litigious. |
| مُشَفِّج | A juggler. | مُشَدِّس | A geometrician. | مُتَذَيِّب | Irresolute; Fluctuating. |

PASSIVE

PASSIVE PARTICIPLES.

MEASURE مُفْعِلٌ.

| | | | | | |
|------------|------------------------------|-------------|-------------------------------|--------------|------------------|
| مُتَرْجِمٌ | Transla- ted. | مُسْتَدٌ | Enchain- ed ; Link- ed. | مُسْتَبْرَنٌ | Proved. |
| مُزْخَرَفٌ | Adorned with tin- fel. | مُتَعَبِّرٌ | Excited. | مُدْحَرَجٌ | Turned round. |

INCREASED INFINITIVES OF THE QUADRILITERAL CLASS.

Of this class there are three conjugations ; in the first of which, the INFINITIVE is formed on the measure مُفْعِلٌ ; and the ACTIVE PARTICIPLE on the measure مُفْعِلٌ. Verbs of this class, being invariably NEUTER, never possess the passive participle.

I N F I N I T I V E S .

MEASURE مُفْعِلٌ.

| | | | | | |
|------------|--------------------|-------------|-----------------------------|--------------|--|
| مُدْحَرَجٌ | Revolv- ing. | مُتَجَبِّرٌ | Walking graceful- ly. | مُسْتَبْرَنٌ | Putting on an under garment. |
| مُسْتَدٌ | Being lin- ked. | مُتَزَلِّزٌ | Moving, or Shak- ing. | مُتَفَكِّكٌ | Being sepa- rated, (as the parts of any thing.) |

A C T I V E P A R T I C I P L E S .

MEASURE مُفْعِلٌ.

| | | | | | |
|------------|-----------------|-------------|-----------------------------|--------------|---|
| مُدْحَرَجٌ | Revolv- ing. | مُتَجَبِّرٌ | Walking graceful- ly. | مُسْتَبْرَنٌ | Putting on an under garment. |
| مُسْتَدٌ | Linked. | مُتَزَلِّزٌ | Moving. | مُتَفَكِّكٌ | Separated from each other, (as the parts of any thing.) |

In the second conjugation, the INFINITIVE is formed on the measure *اِفْعَلَال* as *اِحْرَجَام* *Assembling*; and the ACTIVE PARTICIPLE on the measure *مُفْعَلِل* as *مُحْرَجِم* *Assembled*; but there are no examples of common occurrence in the Persian Language. In the third conjugation, the INFINITIVE is formed on the measure *اِفْعَال* or *فَعَالِيَه*; and the ACTIVE PARTICIPLE on the measure *مُفْعَلِل*; but the words *اِصْغَمَال* *Vanishing*, and *اِطْمِئنان* or *طَمَئِنَت* *Tranquillity*; together with their active participles, *مُصْغِم* *That which vanishes*, and *مُطْمِئِن* *Tranquil*; furnish the only examples that are of common occurrence in the Persian language.

خاصیت ابواب

OR

PROPERTIES OF THE CONJUGATIONS.

THERE are various properties peculiar to every species of Arabic verbs, whether trilateral, or quadrilateral; radical or encreased. These properties tend materially to affect the meaning of many Arabic words, that are of common occurrence in the Persian language; and it is, therefore, indispensibly necessary to detail the most important of those which are peculiar to the various conjugations of the *ثَلَاثِي نَبْرِد*. * A reader, ignorant of the properties of the conjugations, would be often at a loss to discover the precise force, and literal meaning, of many Arabic infinitives and participles, that are of common occurrence in the Persian language; he would be apt to mistake one part of speech for another; as an active for a passive participle; or a passive participle for an adjective noun; or if the form and the measure of the word should enable him to rectify this error, he would still find it diffi-

* The properties of the *ثَلَاثِي مَجْرَد* are, in fact, more numerous than those of the *ثَلَاثِي نَبْرِد*; but, being of less importance to the Persian student, are therefore omitted in this work.

cult

cult to discover the reason why Arabic words of one species, are often translated by English words of another species, as an active by a passive participle, or a participle of either class, by an adjective noun.

خَوَاصُّ بَابِ اِنْفَعَالٍ

OR

PROPERTIES OF THE FIRST CONJUGATION.

THE first property, peculiar to this conjugation, is termed *تَعْدِيَّة*; and is that, by which a verb, which is NEUTER in the radical form, is rendered ACTIVE, when carried into this conjugation. Examples: *خُرُوجٌ* Going out; *اِخْرَاجٌ* Expulsion; *نَصَرَتْ* Having the faculty of vision; *اِنْصَارَ* Seeing; &c.

THE second is termed *تَقْيِيْبٌ*; and is that by which the agent, or nominative to the verb, puts the object or accusative in possession of the sense of the radical. Examples: *فَهِمٌ* Understanding; *اِفْهَمَ* Causing another to understand; *قَبَالَ* Leather straps for the shoes; *اِقْبَلَ* Fastening straps to the shoes; *كَلَّامَتْ* A mark; *اَعْلَمَ* Marking; or Putting a mark on something else; and hence, *جَامَةٌ مَعْلَمَةٌ* A printed garment.

THE third is termed *ضِدِّ تَعْدِيَّة*, or opposite to the first; and is that property, by which a verb, ACTIVE in its radical form, is rendered NEUTER, when carried into this conjugation. Example: *كَبَّ* Throwing a man down on his face; *اِكْبَابٌ* Falling on the face; &c.

THE fourth is termed *كَثْرَتٌ*; and signifies the abundant existence of the radical sense in an object, or substantive noun. Examples: *ثَمَرٌ* Fruit; *اِثْمَارٌ* The abundance, or abounding of fruit in a tree;

a tree; حَرَقَ *Burning*; احْرَاقَ *Burning excessively*; (a neuter verb)
 بَيْنَ *Age*; اِسْتَنَّ *Being very old*; and hence, مُسِنَّ *An old man*.

THE fifth is termed يَلْتَوَخُ; and signifies the arrival of the nominative at the sense of the radical. Example: حَرَّمَ *The Kaaba*; or *that which is unlawful*; احْرَامَ *Arriving at the Kaaba*; or *at that which is prohibited*; and hence, مُحْرِمٌ *A person about to perform the religious ceremonies of the pilgrimage to Mecca*; because, on a certain day, when the rites commence, the pilgrims are obliged to desist from many practices, that would be lawful at any other period of time.

THE sixth is termed يَمْرُودُ; and denotes the occurrence of the radical sense in some object where it did not previously exist. Example: عَشَبَ *Grass, or Herbage*; اِعْشَبَ *Becoming grassy*; جَنَبَ *Pollution, or Impurity*; اِجْتَبَ *Becoming impure*; and hence the active participle مُجْتَبٍ *Polluted or Impure*.

The seventh is termed اَعْطَا; and, in point of sense, approaches very nearly to the second; being that property, by which the nominative bestows the sense of the radical on an object, or substantive noun. Examples: تَمَرَ *Dates*; اَتَمَرَ *Feeding another with dates*; or *Bestowing dates on another*; طَعَامَ *Food*; اَطْعَامَ *Feeding another person*; ثَوَابَ *A recompense*; اَنْابَ *The bestowing of a recompense*; (by the Deity) and hence مُنَابَ *Rewarded, or Recom-pensed*.

OF this conjugation, the infinitive sometimes occurs in the same sense with the primitive from which it is derived. Examples: حَزَنَ or اَحْزَانُ *Grief or Affliction*; حَازَنَ or مُحْزِنٌ *Grieved or Afflicted*; and sometimes it is derived from a root, which is either obsolete, or unknown, in the Arabic language. Example: اِغْتَابَ *Importunity*; of which the radical is never used.

خواص

خَوَاصُّ بَابِ تَفْعِيلٍ

OR

PROPERTIES OF THE SECOND CONJUGATION.

THE first and second properties are those termed تَعْيِيرٌ, and تَقْسِيرٌ, as already explained. Examples: فَرَحٌ *Pleasure*; or *Being pleased*; تَفَرَّجٌ *Pleasing, or Delighting another person*; نَزَّلَ *Alighting*; تَشْرِيْلٌ *Causing to alight*; &c.

THE third is termed كَثْرَتٌ, and signifies, in this place, the excessive performance of the radical sense by the nominative or agent. Examples: فَرَاحَتٌ *Being public, or obvious*; تَفَرَّجٌ *Making very obvious*; صَرَفٌ *Changing, or Inflecting*; تَقْرِيفٌ *Making many changes; (The science of inflexion,) &c.*

THE third is termed نِسْبَةٌ, and is that property, by which the nominative ascribes the sense of the radical to any given object. Examples: كُفْرٌ *Infidelity*; تَكْفِيرٌ *Calling one an infidel*; or *Ascribing infidelity to another*; فُسْنٌ *Vice, or Wickedness*; تَفْسِيْنٌ *Calling one wicked*; جُبْنٌ *Cowardice*; تَجْبِيْنٌ *Calling one a coward*; كَذِبٌ *Lying*; تَكْذِيْبٌ *Calling one a liar*; and so also, تَذَكُّرٌ *Ascribing the masculine gender to an object*; تَأْنِيْثٌ *Ascribing the feminine gender to an object*; &c.

THE fourth is termed اِلْبَاسٌ, and is that property, by which the nominative covers an object with the sense of the radical. Examples: ظَلَأٌ *Gold*; تَظْلِيْءٌ *Gilding, or Covering with gold*; ذَهَبٌ *Gold*; تَذْيِيْبٌ *Gilding*; سِلَاحٌ *Armour*; تَسْلِيْحٌ *Putting on armour*; and hence مُسَلِحٌ *Armed*; &c.

THE fifth is termed **تَنْبِيْهُ** and signifies the change of an object to the sense of the radical ; or to something resembling the sense of the radical. Examples : **رَوْضَه** *A garden* ; **تَرْوِيْفٌ** *Becoming a garden* ; **قَوْسٌ** *A bow* ; **تَقْوِيْسٌ** *Becoming bent like a bow* ; and hence **اَبْرُوِيْ مُقَوَّسٌ** *Arched eyebrows*.

THE sixth is termed **سَبْ** or *Deprivation* ; and is that property, by which the nominative deprives an object of the sense of the radical. Examples : **جِلْدٌ** *The skin* ; **تَجْلِيْدٌ** *Stripping off the skin* ; **قَشْرٌ** *The bark of a tree* ; **تَقْشِيْرٌ** *Stripping off the bark* ; and hence **بَادَامٌ مُقَشَّرٌ** *An almond strip of the skin* ; or *A peeled almond*.

THE seventh is termed **تَحْوِيْلٌ** ; and is that property, by which the nominative converts another object to the sense of the radical. Examples : **نَصْرَانِيٌّ** *A Christian* ; **تَنْصِيْرٌ** *Converting to Christianity* ; **مَجْنُوْسٌ** *One of the Magi, or worshippers of fire* ; **تَنْجِيْسٌ** *Converting to the religion of the Magi* ; and so also, **تَقْرِيبٌ** and **تَقْرِيسٌ** *Adopting a foreign word into the Arabic, or the Persian Language*.

THE eighth is termed **قَسْرٌ** or *Abbreviation* ; and is that property by which the nominative or agent, for the sake of brevity, selects the necessary number of letters from a sentence, in order to form a verb which shall convey the meaning of the whole sentence. Examples : **تَرَايِيْلٌ** *Repeating the Meobummudan confession of faith* ; **لَا اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ** *There is no god but God ; and Meobummud is the prophet of God* ; (the radical letters of **تَرَايِيْلٌ** namely **هَلَلٌ** being selected from that sentence ;) **تَشْنِيْعٌ** *Repeating the following sentence, اللهُ شَبَّانُ* *Glory be to God* !

IN this, as in every other conjugation, some verbs occur, of which the root is either obsolete, or does not exist in the Arabic language ;

language ; and many verbs are derived from the class of *Jaumids*, to be detailed hereafter. Example : **قَادَدَ** *A collar* ; **تَقَلَّدَ** *Putting a collar about the neck* ; and hence, **مُتَقَلِّدٌ** *An imitator*.

خَوَاصُّ نَابِ نَفْعٍ

OR

PROPERTIES OF THE THIRD CONJUGATION.

THE first and most general property of this conjugation is termed **مُطَاوَنَةٌ** or *Submission* ; and signifies the submission of the nominative or agent to the sense of the radical. The nature of this property will be best explained by opposite examples derived from the same root ; as **أَدَبٌ** *Manners, Morals, or Polite literature* ; **تَأْدِيبٌ** *Teaching manners* ; **تَأْدِيبٌ** *Submitting to be taught manners* ; **عِلْمٌ** *Knowledge* ; **تَعْلِيمٌ** *Conveying knowledge, or Instructing* ; **تَعَلُّمٌ** *Submitting to receive knowledge, or Learning* ; (hence **مُعَلِّمٌ** *An instructor*, and **مُتَعَلِّمٌ** *A learner* ;) **قَلَبٌ** *Changing* ; **تَقْلِيبٌ** *Causing to Change* ; **تَقَلُّبٌ** *Submitting to be changed* ; &c.

THE second is termed **تَكْلُفٌ** or *Taking pains* ; and denotes, first, an earnest endeavour on the part of the nominative to acquire the sense of the radical ; as **شَجَاعَةٌ** *Bravery* ; **تَتَجَبُّعٌ** *Taking pains to acquire courage, or bravery* ; **جَاهٌ** *Forbearance* ; **تَحْتَمٌ** *Taking pains to acquire Forbearance* ; &c. or, secondly, an earnest endeavour, on the part of the nominative, to acquire some relation or connexion with the sense of the radical ; as **كُوفِيٌّ** *An inhabitant of Koofa* ; **تَكْوِيفٌ** *Taking pains to acquire the manners, or appearance of an inhabitant of Koofa* ; and so also, **مُغُولٌ** *A mogul* ; **تَمَثُّلٌ** *Imitating the manners of a Mogul* ; &c.

THE third is termed **تَعْمَلٌ** ; and signifies the application of the

the radical sense to its proper use. Examples: **نَرَس** *A shield*; **تَتَس** *Covering one's self with a shield*; **خَاتَم** *A seal ring*; **قَسَم** *Wearing a seal ring*; **خَيْمَه** *A tent*; **نَشِم** *Pitching a tent*; **وَتَن** *Oil*; **تَدَس** *Rubbing one's body with oil*; &c.

THE fourth is termed **اِتَّحَا**; and signifies making, assuming, seeking, adopting, embracing, or applying any other object to, the radical sense; as **بَاب** *A door*; **تَبَّوب** *Making a door*; **جَنْب** *A side*; **نَجَّب** *Assuming one side, or Abstaining*; **جَرَز** *A place of refuge*; **قَحْرَز** *Seeking refuge*; **رَابَن** (originally **بَنُو**) *A son*; **اِبْط** *Adopting a son*; **اِبْط** *The armpit*; **تَابَّط** *Embracing, or Taking in the arms*; **وَادَة** *A pillow*; **تَوَّش** *Taking something for a pillow*; &c.

THE fifth is termed **مَدَرَج**; and signifies the slow and gradual acquisition of the radical sense. Examples: **جُرْم** *A drop*; **نَجْرَج** *Drinking by drops; or slowly*; **حَافِظ** or **حَفِظ** *The memory*; **تَحَفِظ** *Committing slowly to memory*.

THE sixth is termed **تَحَوَّل**; and denotes the change of the nominative to the sense of the radical, or to something resembling the sense of the radical. Examples: **نَصْرَانِي** *A Christian*; **نَسَرَ** *Becoming a Christian*; **يَهُودِي** *A Jew*; **يَهُود** *Becoming a Jew*; **بَحْر** *A sea, or An ocean*; **يَسَجَرَ** *Becoming like a sea or an ocean*; (and hence **عَالِمٌ مُتَبَقِّرٌ** *A profound scholar*; **حَجَرٌ** *A stone*; **يَحْجَرُ** *Becoming hard like a stone*; **قَوْس** *A bow*; **تَقْوَسُ** *Becoming bent like a bow*; **رَجُلٌ** *A man*; **تَرْجُلُ** *To become like a man; or The becoming like a man; (as a woman.)*

THE seventh is termed **مَبْرُورَت**; and denotes the acquisition, by the nominative, of the sense of the radical. Example: **مَالٌ** *Wealth*; **يَمْوَلُ** *Becoming rich, or wealthy*; and hence **مَرْدٌ مُتَمَوِّلٌ** *A rich man*.

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THE seventh is termed **تَحْسِبُ** or *Deception*; and denotes a false pretension, on the part of the nominative, to the sense of the radical. Example: **شَبَعَ** *Satiety*; **تَشَبَعَ** *Pretending satiety*; **نَبِي** *A prophet*; **مُنْبِي** *A pretender to prophecy*; &c.

THE eighth is termed **مَلَب**; and denotes a desire, on the part of the nominative, to obtain the sense of the radical. Examples: **عَاجَبَ** *A wish*; **تَحَوَّجَ** *Desiring one's wish*; **بَيَّان** *Explanation*; **تَسَبَّنَ** *Desiring explanation*; &c.

THE ninth is termed **حَسَبَان**; and indicates the belief of the nominative, that the sense of the radical exists in an object. Example: **عَظَّمْتَ** *Greatness*; **تَعَظَّمَ** *Accounting another person great, dignified, or exalted*.

INFINITIVES of this class have, occasionally, the same sense with those of the **مُتَلَامِي مُجَرَّد** from which they are derived. Examples: **قَبُول** or **تَقَبُّل** *Accepting*; **قَابِل** or **مُقَبِّل** *One who accepts*.

خَوَامِسُ بَابِ تَفَاعُلٍ

OR

PROPERTIES OF THE FOURTH CONJUGATION.

THE first is termed **مُشَارَكَة** or *Copartnership*; and denotes, first, the reciprocal performance of an action by two or more agents; (Examples: **تَفَاعَل** *Slaying each other*; **تَجَادَل** *Contending, or Fighting together*; **تَضَارَب** *Beating each other*; **تَخَافَم** *Contending together*; &c.) and, secondly, the participation of two or more agents in the production of the same event; as **تَرَأَفَ** *The lifting or raising of any thing, by the joint efforts of two individuals*.

THE second property is termed **تَحْسِبُ** or *Deception*; as already

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explained.

explained. Examples: غَفَلْتُ *Negligence*; تَنَافَلْتُ *Pretending negligence*; جَهَلْتُ *Ignorance*; تَجَاهَلْتُ *Pretending ignorance*; مَرَضْتُ *Sickness*; تَمَارَضْتُ *Pretending sickness*; &c.

VERBS of this conjugation occasionally possess the same sense with those of the تَنَافَلْتُ, from which they are derived. Examples: دَوَيْتُ or دَوَانِي *Being slow*; رَفَعْتُ or رَفَعِي *Being high*; &c. and hence اِبْرَزْ مُمْتَاعًا (a contraction for اِبْرَزْ مُمْتَاعِي) *The high and glorious God*.

خَوَاصُّ بَابِ مُفَاعَلَةٍ

OR

PROPERTIES OF THE FIFTH CONJUGATION.

THE first is termed مُفَارَكَةٌ, as already explained. Examples: مُضَارَبَتْ *Beating each other*; مَقَاتَلَةٌ *Slaying each other*; مُحَارَبَةٌ *Fighting together*; &c. There is, however, some difference between this property, and that mentioned in the preceding conjugation; because the former requires that both nouns should be in the nominative case; (Example: تَضَارَبَ زَيْدٌ وَعُمَرُ *ZYDE and AMR beat each other*;) whereas the latter requires the last noun to be in the accusative case. (Example: ضَارَبَ زَيْدٌ عُمَرَ *ZYDE beat AMR, and AMR beat ZYDE*.)

THE second, third, and fourth, properties are those termed اِتِّحَاذٌ, تَعَدِّيَّةٌ, and كَثْرَتٌ, as formerly explained. Examples: جَنَّبْتُ *The side*; مَجَانَبْتُ *Taking one side*; بُعِدْتُ *Being distant*; مَبَاعَدْتُ *Removing another person to a distance*; ضَعُفْتُ *Being double*; مُضَاعَفَةٌ *Doubling very often*. Verbs of this class sometimes occur in the same sense with those of the تَنَافَلْتُ, from which they are derived. Example: سَفَرْتُ or مَسَافَرْتُ *Travelling*; &c.

خَوَاصُّ

خواص باب افتعال

OR

PROPERTIES OF THE SIXTH CONJUGATION.

THE most general property is that termed **اِتَّخَذَ**; as already explained. Examples: **رَشَوْتُ** *Bribing*, or *A bribe*; **اَتَرَفْتُ** *Taking a bribe*; **جَنَّبْتُ** *The side*; **اِتَّيَّنْتُ** *Assuming one side*; **اَحْرَزْتُ** *A place of refuge*; **اِجْتَرَأْتُ** *Taking refuge*; **غَذَا** *Food*; **اَتَغَذَا** *Taking for food*; **عَصَدْتُ** *The arm*; **اِعْتَصَدْتُ** *Taking in the arms*; **عَمُدْتُ** *A pillar*; or *a prop*; **اِعْتَصَدْتُ** *Taking for a prop*; &c.

THE second is that termed **مُطَاوَعْتُ**; as already explained. Examples: **نَقَّبْتُ** *Placing upright*; **اِتَّيَّنْتُ** *Being placed upright*; **اِتَّقَا** *Lighting a fire*; **اِتَّقَا** *Being lighted or kindled*.

THE third property is termed **اِجْتَهَدْتُ**; and denotes that the nominative labours earnestly in the sense of the radical. Example: **اِكْتَسَبْتُ** *An occupation*; **اِكْتَسَبْتُ** *Laboring in one's occupation*.

THE fourth is termed **تَجَبَّرْتُ**; and denotes that the nominative applies the sense of the radical to his own use. Example: **كَتَمْتُ** *Collyrium*; **اِكْتَمَلْتُ** *Applying collyrium to one's own eye*.

THE fifth is termed **تَعَمَّلْتُ**; as already explained. Examples: **رَدَا** *A sheet*; **اِرْتَدَا** *Putting on a sheet*; **كَسَوْتُ** *Cloathes*; **اِكْتَسَبْتُ** *Putting on one's clothes*.

THE sixth is termed **مُشَارَكْتُ**; as already explained. Examples: **اِحْتِصَامُ** *Mutual contention*; **اِلْتِقَا** *Meeting together*.

THE seventh is termed **طَلَبْتُ**; as already explained. Example: **اُجَرْتُ** *A recompense*; **اِجْتَرَأْتُ** *Demanding a recompense*.

VERBS

VERBS of this conjugation are sometimes derived from *Jaumids*; and sometimes occur in a sense exactly synonymous with that of the radical. Examples: *استلم* *A stone*; *استام* *Kissing, or Touching, a stone*; *استهبا* or *استهباب* *Plundering*; *استجاب* or *اجتباب* *Drawing*; &c.

تَوَاصِي بَابِ اسْتِعْمَالِ

OR

PROPERTIES OF THE SEVENTH CONJUGATION.

THE first and most general property is that termed *طلب*; as already explained. Examples: *استغفران* *Forgiveness*; *استغفار* *Demanding forgiveness*; *استهدى* *Guidance to the right way*; *استهدا* *Demanding guidance*; *استعفو* *Pardon*; *استعفاء* *Demanding pardon*; *استشهاد* *Evidence*; *استشهاد* *Demanding evidence*; &c.

THE second is that termed *اجتهاد*; as already explained. Example: *استعجال* *Haste*; *استعجال* *Aiming at haste, or speed, in dispatching any affair*.

THE third is termed *حسبوت*; and denotes the arrival of that period in which the sense of the radical must operate. Example: *استحصا* *Reaping*; *استحصا* *The coming of autumn*; or *The arrival of the period of reaping*.

THE fourth is termed *إلحاق*; and denotes the fitness of an object to undergo the sense of the radical. Example: *استرقعة* *A patch*; *استرقعة* *Requiring to be patched, or mended*.

THE fifth is termed *وجدان*; and denotes that the nominative has found the sense of the radical in another object. Examples: *استكرام* *Bounty*; *استكرام* *Finding another person generous or bountiful*; *استعظام* *Greatness*; *استعظام* *Finding another person great*.

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THE sixth is termed **جَمَان**; as already explained. Examples :
جَمَان *Beauty*; **إِسْتِحْسَان** *Accounting another object good, virtuous,*
or beautiful; **كَرَاهَت** *Dislike, or Dislike*; **إِسْتِكْرَاه** *Accounting*
another object distasteful; &c.

THE seventh is termed **نَحْوَل**; as already explained. Examples :
حَجَر *A stone*; **إِسْتِحْجَار** *Becoming stone*; **قَوْس** *A bow*; **إِسْتِقْوَاس**
Becoming bent like a bow.

THE eighth is termed **إِتِّحَا**; as already explained. Examples :
مُحَرَّة *A cell, chamber, &c.* **إِسْتِحْجَار** *Forming into a cell; or chamber*;
وَطْن *A place of abode*; **إِسْتِطْطَان** *Taking up one's abode at any place*;
or Making that, the place of his abode.

THE ninth is termed **إِعْطَاء**; or bestowing the sense of the radical
on another object. Example : **جَوَاب** *An answer*; **إِسْتِجَابَت** *Giv-*
ing, or Bestowing an answer; and hence **دُرُودِشِ مُسْتَجَابُ الدَّعَوَات**
A durveish whose prayers are (invariably) accepted or answered.

THE tenth is termed **بَأْوُغ**; and signifies the arrival of the no-
minative at the sense of the radical. Example : **خَبَا** *A tent*;
إِسْتِخْبَار *Arriving at one's tent.*

THE eleventh is termed **تَقَرَّر**; as already explained. Examples :
إِسْتِزْجَام *Repeating the following Arabic sentence*; **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**
Verily we are of GOD; and to him we must certainly return.

THE twelfth is termed **تَجَسَّس**; as already explained. Example :
كَثْرَت *Abundance*; **إِسْتِغْنَار** *Demanding abundance for one's self.*

THE thirteenth is termed **مُطَاوَعَت**; as already explained. Ex-

amples : اِخْتَام *Making strong* ; اِسْتَحْصَام *Being or Becoming strong* ;
تَأْدِيب *Teaching manners* ; اِسْتِطَاب *Submitting to be taught, or*
Being well taught.

VERBS of this class sometimes occur in the same sense with the primitive, from which they are derived. Example: اِسْتَقْرَار *Being established* ; &c.

خَوَاصُّ بَابِ اِئْتِمَاعٍ

OR

PROPERTIES OF THE EIGHTH CONJUGATION.

It has already been remarked, that verbs of this class are invariably neuter ; and consequently never possess the passive participle. They will generally be found to signify actions performed by the members of the body ; and the letters نون , لام , را never occur as the primal radicals. The only property, peculiar to verbs of this class, is that termed مَطَاوَعَت as already explained. Examples : كَسَرَ *Breaking* ; اِنكَسَرَ *Being Broken* ; اِنْفَلَسَ *Inflecting* ; اِنْفَرَفَ *Being inflected* ; اِنْعَاقَ *Shutting* ; اِنْنِاقَ *Being shut* ; &c.

خَوَاصُّ بَابِ رُبَاعِيٍّ مُجَرَّدٍ

OR

PROPERTIES OF THE QUADRILITERAL RADICAL CONJUGATION.

THE first and most general property is that termed تَقَرَّر as already explained. Examples : تَقَرَّرَ *To repeat the following sentence, بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ In the name of GOD, the most merciful* ; تَسَبَّحَ *To repeat the following sentence, سُبْحَانَ اللّٰهِ Glory be to GOD !*

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THE second is that property termed *الْبَاس*, as already explained. Example: *بَرَّقَ* *A veil*; *بَرَّقَهُ* *Putting a veil on another person, or covering another with a veil.*

C O N C L U S I O N.

TO the preceding properties, a great many others might easily be added; since there is scarcely any class of Arabic verbs, whether trilateral or quadrilateral, radical or encreased, to which various properties have not been assigned.

I BELIEVE, however, that the properties, already detailed, will be found sufficient to answer every useful purpose; and am more apprehensive that I shall be censured for inserting too large, than too small, a portion of Arabic grammar, in the present work. To those who are of opinion that the properties of the conjugations are entirely useless to the Persian student, I recommend the attentive perusal of any Persian book; convinced that there are none, in which the operation of the properties of the conjugations may not be occasionally observed; and many, in which they will be found very frequently to occur.

As one example of the truth of this observation, among many others that might be adduced, I shall point out to the readers notice the distinction between the words *تَوَلَّدَ*, and *تَوَالَّدَ*; in the following quotation from the *آخلاق جَلَالِي*.

بِرَأْسِ تَقْدِيرِ حَيَوَانَاتٍ وَنَبَاتَاتٍ فَاسِدِ كَرْدَنْدِ وَبَعْدَ اَزَانِ بَوَلَّدِ حَادِثِ مَشُونْدِ نَهْ بَتَوَالَّدِ

“ IN this case, all animal and vegetable nature must perish; and
“ might be replaccd (with other beings) by the means of *equi-*
“ *vocal generation*, but not by *procreation*.”

THE word *تَوَلَّدَ* properly signifies “generation of any kind,”
and

and is here used to signify "equivocal generation," because it is opposed to **تَوَالَّدَ**; a word that cannot be used in the same sense, being subject to the operation of the first property of the fourth conjugation.

THE case alluded to by the word **تَقْدِيرٌ**, in the preceding example, is the destruction of all animated nature; by the consequence of certain possible alterations in the relative position of the heavenly bodies; that might tend, in the opinion of the writer, to produce the immersion, in the ocean, of the whole inhabitable part of the globe; and the emerſion of that part, which, in his opinion, is not inhabitable. This, he ſuppoſes to be the **قِيَامَتٌ مُّظْمَرَةٌ** or *great day of judgment*; and, believing in the eternity of matter, thinks it probable that the earth might then be repeopled, in the manner ſtated by him, by a race of new beings fitted to live on its ſurface; and conſequently conſtituted in a manner totally different from that of its preſent inhabitants. This opinion is of courſe ſtated as a mere conjecture, originally advanced by the celebrated **ABOO ALEESYNA**.

OF JAUMIDS.

A **JAUMID** has already been defined to be a primitive noun uſed to denote the name of a ſubſtance; or of ſome claſs of material objects, whether animate or not; ſuch as, *a man, a horſe, a dog, a ſword, a pen, a ſhield, a houſe, an army, a city, &c.* It was obſerved, however, that the term *Jaumid* has alſo been aſcribed to all primitive adjectives of every claſs; and to every word, without exception, that contains five radical letters. The formation of *Jaumids* is not at all ſubject to reſtriction by grammatical rule; but they have been divided by Grammarians into thoſe which contain three, four, and five, radical letters; and each of theſe claſſes has been ſubdivided into thoſe which do, or do not, contain any letters of encreaſe.

JAUMIDS,

JAUMIDS, however, (those of the trilateral class alone excepted) are seldom the source of any derivative nouns; and, consequently, the distinction between the radical and the servile letters of a *Jaumid* is often imaginary; since it must be obvious, that the comparison of a primitive with its derivatives furnishes the only certain criterion, by which to distinguish a radical from a servile letter; and, consequently, that no such distinction can be certainly recognised in a word from which no derivative has ever been formed. Accordingly, the same *Jaumid*, when it contains more than four letters, is often considered as an increased quadriliteral, by one Grammarian; and assigned, by another, to the quinqueliteral class.

THOSE *Jaumids* of the trilateral class, which do not contain any letters of encrease, invariably occur on some one or other of the ten following measures; and it is utterly impossible, in the nature of things, that they could occur on more than twelve; since there are only three vowel points, and one quiescent mark, in the Arabic Language. For if we suppose the first letter to be moveable by one of the three vowel points, (as it must invariably be) and the second to be either moveable or quiescent, it follows that the number of possible measures, on which a *Jaumid* of this class might occur, will be three multiplied by four; or twelve; but of these there are two, namely *فُئِل*, and *فُئِل*, on which very few, if any, examples, have ever been discovered in the language. It is proper to observe that the same word often occurs on more than one of the following measures; as *اِبِل* or *اِبِل* *A camel*; *كَف* or *كَف* or *كَف* *The shoulder*; *اُمَمَه*, *اُمَمَه*, *اُمَمَه*, *اُمَمَه*; *The points of the fingers*; *اُمَمَه*, *اُمَمَه*, *اُمَمَه*, *اُمَمَه*, *اُمَمَه*, *اُمَمَه*.

**TRILITERAL YAUMIDS OF THE
RADICAL CLASS.**

MEASURES قَتَلَ AND قَتْل.

| | | | | | |
|--------|---|-------|-------------------|-------|----------|
| قَتَلَ | A small coin; also The scale of a filh. | قَتْل | Pot herbs. | قَتْل | A party. |
| قَتْل | A horse. | قَتْل | A bull, or A cow. | قَتْل | Fruit. |

MEASURES قَتَلَ AND قَتْل.

| | | | | | |
|--------|----------------|-------|------------|-------|------------------|
| قَتَلَ | The shoul-der. | قَتْل | The thigh. | قَتْل | The letter alif. |
| قَتْل | The arm. | قَتْل | A man. | قَتْل | A hyena. |

MEASURES قَتَلَ AND قَتْل.

| | | | | | |
|--------|---------------|-------|-----------|-------|--|
| قَتَلَ | Ink. | قَتْل | A vein. | قَتْل | Copper. |
| قَتْل | A grape feed. | قَتْل | The ribs. | قَتْل | The name of a family; and of a district. |

MEASURES قَتَلَ AND قَتْل.

| | | | | | |
|--------|----------|-------|--------------|-------|-----------------------|
| قَتَلَ | A camel. | قَتْل | The waist. | قَتْل | The arm-pit. |
| قَتْل | A lock. | قَتْل | A tower, &c. | قَتْل | The branch of a tree. |

MEASURES

MEASURES مُثَل AND مُثَل.

| | | | | | |
|-------|--------------------|-------|---------------|-------|---------------|
| مُثَل | The neck | مُثَل | The temper. | أُذُن | The ear. |
| مُثَل | A sort of sparrow. | عَمْر | A man's name. | زُفْر | A man's name. |

ENCREASED TRILITERAL JAUMIDS.

THE measures of increased triliteral *jaumids*, as it might be expected, are very numerous, and I shall merely insert a few examples of this, and of the subsequent classes; leaving the reader to discover *jaumids* of every species by the *sense*, rather than the *form*, on which they may happen to occur.

| Measure. | Example. | Meaning. | Measure. | Example. | Meaning. |
|----------|----------|------------------------------|----------|----------|------------------------------------|
| فُعَال | غَرَاب | A raven. | فُعَال | دِمَاح | The brain. |
| فُعَال | كَلَام | A sentence. | فَاعُول | نَاقُوس | A kind of musical instrument. |
| فُعِيل | أَصْبَح | A finger. | فُعِيل | بَطِيخ | A water-melon. |
| أَفْعِل | إِسْلِم | A seventh part of the earth. | أَفْعِل | أَنْمَد | The points of the fingers. |
| أَفْعَال | أَعْقَار | A whirlwind. | أَفْعُول | أَصْبُوح | A finger. |
| أَفْعُول | أَفْعُول | Any thing wonderful. | أَفْعِل | أَفْرَد | The temper, or polish, of a sword. |

QUADRILITERAL

QUADRILITERAL JAUMIDS OF THE RADICAL CLASS.

| Measure. | Example. | Meaning. | Measure. | Example. | Meaning. |
|----------|-----------|---|----------|----------|--------------------|
| فَعْلَل | جَعَفَر | A man's name. | فَعْلِل | خُفَيْر | The little finger. |
| فَعْلَل | قَلْبَرَم | The name of a city. (And hence بحر قَلْبَرَم A sea in its vicinity.) | فَعْلَل | دِرْهَم | A silver coin. |
| فَعْلَل | بَرَق | A veil. | فَعْلَل | قِمَطَر | A book case. |

INCREASED QUADRILITERAL JAUMIDS.

| Measure. | Example. | Meaning. | Measure. | Example. | Meaning. |
|------------|------------|---------------------------------|----------|-------------|------------------------|
| فَعْلَال | قِرْطَاس | Paper. | فَعْلُول | عَصْفُور | A sparrow. |
| فَعْلَالِل | زَمْهَرِير | Extreme cold. | فَعْلِيل | دِلْبَسْتَر | A lobby, or passage. |
| فَعْلَلَان | زَعْفَرَان | Saffron. | فَعْلَل | عَضْفَر | A lion, or strong man. |
| فَعْلَال | تَمَقَام | The deep sea, also A chieftain. | فَعْلَل | سَمْدِيع | A chief. |
| فَعْلَل | جَهَنَّم | Hell. | فَعْلِيل | خَدِيرِس | Old wine. |

QUINQUELITERAL

QUINQUELITERAL JAUMIDS OF THE RADICAL CLASS.

| Measure. | Example. | Meaning. | Measure. | Example. | Meaning. |
|-----------|------------|-----------------|----------|------------|------------------|
| فَعْلَالٌ | سَفَرَجَلٌ | A quince. | فُعَيْلٌ | خُرْعَيْلٌ | A foolish thing. |
| فُعَيْلٌ | بَحْمَرِشٌ | Decrepitly old. | فَعْلَلٌ | جَرَدَعَلٌ | A fat camel. |

INCREASED QUINQUELITERAL JAUMIDS.

| Measure. | Example. | Meaning. | Measure. | Example. | Meaning. |
|--------------|-------------|-------------------------------------|--------------|---------------|------------------|
| فَعْلَالُولٌ | عَضْرَفُولٌ | A species of lizard. | فَعْلَلُولٌ | قِرْطَبُولٌ | A misfortune. |
| فُعَيْلِيلٌ | وَرْدَيْشٌ | A misfortune; or A very old man. | فُعْلَالِيلٌ | خُرْعَيْلِيلٌ | A foolish thing. |

إِسْمٌ مُتَّوَبٌ

OR

RELATIVE NOUNS.

FIRST CLASS.

THE **إِسْمٌ مُتَّوَبٌ** OR ARABIC RELATIVE is a noun, formed from the primitive, for the purpose of denoting some *indefinite relation*, existing between the one and the other; and, the nature of this relation, being left undefined, cannot be otherwise discovered, than by our previous knowledge of the objects related.

RELATIVE NOUNS are of two kinds: the first, which is com-

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monly derived from *Jaumids* of the triliteral class, but sometimes from primitive infinitives of the same class, will generally be found to signify the relation of a dealer, to the article in which he trades; of a servant, to that which he attends on; or of a proprietor, to that which he possesses; &c. Relative nouns of this class are generally formed on the measure **فَعَال**, but sometimes on the measure **فَاعِل** as in the following examples.

MEASURE **فَعَال**.

| | | | | | |
|---------|------------------------------------|---------|------------------------------|---------|-----------------------------------|
| بَقَّال | A mule driver, or dealer in mules. | بَرَّاس | A vender of shields. | سَبَّاب | A sword-man, or Dealer in swords. |
| حَدَّاد | A blacksmith. | تَمَّار | A vender of dates. | بَرَّاز | A dealer in clothes. |
| بَقَّال | A vender of arrows. | قَوَّال | A professional story teller. | عَطَّار | A vender of perfumes. |
| مُتَّاب | A book binder. | بَقَّال | A dealer in pot-herbs. | بَوَّاب | A door keeper, or porter. |
| خَبَّاز | A baker. | سَمَّار | A dealer in spirits. | صَمَّار | A copper-smith. |

MEASURE **فَاعِل**.

| | | | | | |
|---------|--------------------|---------|---------------------|---------|-----------------|
| دَّارِع | A man of armour. | نَّابِل | A vender of arrows. | لَّابِن | A milch animal. |
| تَمَّار | A vender of dates. | سَبَّاب | A sword-man. | فَارِس | A horse-man. |

MANY seeming participles, such as **طَارِق** *Divorced*; **شَاعِر** *A poet*; &c. have been assigned, by various Grammarians, to this class of nouns.

SECOND

SECOND CLASS.

RELATIVE nouns of the second class are known by the termination **بای سفدو**, subjoined to the primitive from which they are formed; but the second **با**, becoming quiescent in the Persian language, is commonly rejected, as **رومی** for **رومیی** for **هندی** for **هندیی**; &c. The double or single **دا**, used as a termination to form relative nouns of this species, denotes merely relation in general, and may be translated by the words "OF OR BELONGING TO" as **رومی** Of or belonging to Rome, or Constantinople; **هندی** Of or belonging to Hind, or India; **فارسی** Of or belonging to Persia; &c. The formation of this noun is guided by the following rules.

RULE FIRST.

by the primitive end with تَائِي نَائِي, or the letter تاء which marks the feminine gender, (whether it be changed into تَائِي مُحَمَّد or not) that letter ought to be rejected. Examples: تَائِي مُحَمَّد and تَائِي مُحَمَّد. But this rule is of course, though erroneously, neglected in the Persian language. Examples: تَائِي مُحَمَّد and تَائِي مُحَمَّد.

RULE SECOND.

If the primitive be a proper name, ending with **نای محمد**, the letter **ن** ought to be rejected. Examples : **انگرہ**, **بنقاری**, **بنقارہ**, &c. But it is sometimes inelegantly (perhaps erroneously) changed into **واو**. Example : **انگرہوی**.

R U L E T H I R D.

If the primitive, not being a proper name, shall be in the **dual**, or plural number, the form of the singular must be **reformed**.
Examples:

Examples : زَيْدِي from زَيْدَان or زَيْدَوْن , the dual and plural of زَيْد *A man's name* ; اَرْضِيْنَ from اَرْضَوْن or اَرْضِيْنَ , the plural of اَرْض *Land* ; سِنِي from سِنَوْن or سِنِيْنَ , the plural of سَنَة (originally سَو) *A year* ; and كِتَابِي from كِتَاب , the plural of كِتَاب *A book*. Some exceptions to this rule may, however, be occasionally observed. Examples : فَرَاِضِي *A person versed in the Moohummudan law of Inheritance* ; from فَرَاِض , the plural of فَرَاِضَة *A necessary duty* ; اَمَاقِي from اَمَاق the plural of اَمَق *The horizon* ; and صُفُفِي from صُفُف , the plural of صُفُفَة *A book*.*

R U L E F O U R T H .

If the primitive be a proper name, having the form of the dual or plural number, the form of the singular cannot be accurately resumed. Examples : بَحْرَانِي ; *Of or belonging to بَحْرَان The name of a place* ; and the dual of بَحْر *An ocean* ; مَدَائِنِي ; *Of or belonging to مَدَائِن The name of a city* ; and the plural of مَدِينَة *A city* ; كَلَابِي ; *Of or belonging to كَلَاب The name of a tribe* ; and the plural of كَلَب *A dog*. Or, if the terminations which indicate the

* It should be observed, that proper names, when put into the dual or plural number, are supposed by Eastern Grammarians to become generic nouns ; for this obvious reason, that every proper name, is, in fact, the name of an individual ; and consequently does not, in that sense, admit of the dual or plural number. Thus JOHN, as the name of an individual, is a proper name ; but, as a name common to many individuals, it is a generic noun ; and this is the only sense, in which it can be accurately used in the plural number. The words زَيْدَان and زَيْدَوْن , derived from زَيْد *A man's name*, being in the dual and plural number, and having a dual and plural sense, are therefore not considered as proper names ; but they would be so considered, if used to signify the name of an individual, notwithstanding their dual and plural forms. It ought to be observed, that many of those words adduced in the text as proper names, such as دَائِيَات *Dates*, اَرْضِيْنَ *Land*, &c. are not real, but fictitious or imaginary proper names ; employed by Arabian Grammarians, merely, with a view to illustrate the manner, in which relative nouns would be formed from any given word in the dual or plural number, that might be accidentally used as the name of an individual ; or, in other words, as a proper name,

perfect

perfect plural be thrown out (as indeed they frequently are) some mark of the plural must yet be retained. Examples : *تَمْرِي* ; *Of or belonging to* تَمْرَات , *A proper name*; and the plural of *تَمْرَة* *A date*; *أَرْضِي* ; *Of or belonging to* أَرْضِينَ , *A proper name*; and the plural of *أَرْض* *Land*. Had the relative, in either of these examples, not been derived from a proper name, the second letter would have been quiescent, as it is in the singular number of the primitive; and not moveable, as it is in the plural number; as thus: *أَرْضِينَ* and *تَمْرِي* (not *أَرْضِي* and *تَمْرِي*) *Of or belonging to* أَرْضِينَ *Lands*; or *تَمْرَات* *Dates*. So also *سَوِي* , signifies *Of or belonging to* سَوِينَ , the plural of *سَنَة* *A year*; and *بَنِي* *Of or belonging to* بَنِينَ ; when that word happens to be used as a proper name.

R U L E F I F T H.

If the primitive be an appropriated noun in the plural number; or, in other words, if it be a noun used, by prescription, to signify the name of a certain number of known individuals; the form of the singular cannot be resumed. Example: *أَنْصَارِي* , *Of or belonging to the* أَنْصَار *Certain inhabitants of Meccah to whom the prophet was under obligations*; but, literally, the plural of *أَنْصَار* *An assistant*. The same rule necessarily holds, if the primitive be a plural of which the singular has never occurred in the Arabic language. Example: *عَبَادِي* *Of or belonging to* عِبَاد *Bodies of men running to and fro in every direction*; *نَوَاحِي* , *Of or belonging to* نَوَا *or* نَوَان *Women*; of all which nouns, the singular has never occurred.

R U L E S I X T H.

If the primitive, being neither *مُفَاعَف* nor *مُتَلَصِّن* , shall be formed on the measures *فَعْلَة* or *فَعُولَة* , the letters *واو* and *ك* must be

be rejected; and the vowel **قَوَّ** must be given to the preceding letter. Examples: **وَيْفَ** *A man's name*; Relative, **وَيْفَى** *The name of a tribe*; Relative, **وَيْفِي** *Witty*; Relative, **وَيْفِي** *Milch*; Relative, **وَيْفِي** &c. There are some exceptions to this rule. Examples: **وَيْفَى** &c.

R U L E S E V E N T H.

If the primitive be formed on the measures **فَيْسَل** or **فَيْسَل**, or being formed on the measures **فَيْسَل** or **فَيْسَل**, shall yet be **فَيْسَل** or **فَيْسَل**; the letters **واو** and **يا** must be retained. Examples: **سَعِيد** *Happy*; Relative, **سَعِيدِي** *A cake of bread*; Relative, **سَعِيدِي** *The morning breeze*; Relative, **سَعِيدِي** *The name of a city*; Relative, **سَعِيدِي** *Difficult*; Relative, **سَعِيدِي** *Hot*; Relative, **سَعِيدِي** &c. But there are some exceptions to this rule. Examples: **خَرِيف** *Autumn*; Relative, **خَرِيفِي** *The name of the founder of a certain tribe*; Relative, **خَرِيفِي** &c.

R U L E E I G H T H.

If the primitive be a word of three letters, the medial being moveable by the vowel **نَـ**, that vowel point must be changed into **نَـ**. Examples: **نَمِر** *A leopard*; Relative, **نَمِرِي** *The name of a tribe*; Relative, **نَمِرِي** *A camel*; Relative, **نَمِرِي** &c.

R U L E N I N T H.

If the letter **الف** occur at the end of a word, after two letters, (whether followed by **تَائِي** or not) it must be changed into **واو**. Examples: **عَصَا** *A staff*; Relative, **عَصَوِي** *A mill-stone*; Relative, **عَصَوِي** *A fragment of any thing*; Relative, **عَصَوِي** &c. The same rule must be observed, if the rela-

tive

tive be formed from any trilateral particle ending in الف, and used as a proper name. Examples: *إِذَا Whenever*; Relative, *كَرَى Near*; Relative, *إِلَى Until*; Relative, *وَالْوَى &c.* And so, also, if an original or permuted الف occur at the end of the primitive after three letters. Examples: *مُوسَى MOSES*; Relative, *عِيسَى OUR SAVIOUR*; Relative, *حَتَّى Even to*; Relative, *حَتَّى*. But the letter الف is sometimes preserved. Example: *أَعْمَى One who cannot see at night*; Relative, *أَعْمَاوَى* or *أَعْمِيرَى*. And if الف be neither original nor permuted, but merely a mark of the feminine gender, it is occasionally rejected, or preserved, or changed into واو. Example: *حَبْلَى Pregnant*; Relative, *حَبْلَى*, *حَبْلَاوَى*, or *حَبْلَاوَى*.

R U L E T E N T H.

If the letter الف occur at the end of the primitive, after more than three letters, it should be invariably rejected. Examples: *مُطْفَأَى A man's name*; Relative, *مُطْفِئَى Cbofen*; or *A man's name*; Relative, *مُطْفِئَى*; &c. But this rule is often, though erroneously, neglected by the Persians; who change every final الف into واو. Examples: *مُطْفِئَى*, *مُطْفِئَاوَى*, *مُطْفِئَاوَى* &c.

R U L E E L E V E N T H.

If a radical *مِرْه* follow الف not radical, it may be optionally preserved, or changed into واو. Example: *قَرَّار A reader*; Measure, *قَرَّال*; Relative, *قَرَّان*, or *قَرَّاوى*. But if the letter *مِرْه* be a mark of the feminine gender, it must be generally changed into واو. Examples: *تَمَرَّار Red*; Measure, *تَمَرَّال*; Relative, *تَمَرَّاوى*; *سَوَدَّار Black*; Measure, *سَوَدَّال*; Relative, *سَوَدَّاوى* &c. It is, however, in this case, occasionally preserved. Examples: *مَحْضَرَّار A desert*; Relative, *مَحْضَرَّان*, or *مَحْضَرَّاوى*.

R U L E

R U L E T W E L F T H.

If the letter **هـ** follow a radical letter permuted into **الف**, it must be invariably preserved. Examples: **ماء** *Water*; Relative, **مائي** *A Goat*; Relative, **نشائي** &c.

R U L E T H I R T E E N T H.

EVERY **واو**, following any quiescent letter at the end of a word, must be retained; but the termination **تائي تائيش**, in the event of its occurrence, must be rejected. Examples: **ساده** *The name of a city*; Relative, **ساوي** *A crow's nest*; Relative, **كوي** *Misery*; Relative, **شقاوي** &c.

R U L E F O U R T E E N T H.

If **واو** follow the vowel **ضم**, at the end of a word consisting of three letters, that vowel point must be changed into **نقطة**. Example: **سرو** *A small arrow*; Relative, **سروي**. And if it occur, following **ضم**, after three or more letters, it must be invariably rejected. Example: **قرو** *A cross bar fixed to a bucket*; Relative, **عربي** &c.

R U L E F I F T E E N T H.

If **بائي مشدود** be followed by a **حرف صحيح** at the end of the primitive, it must be rendered **مخفف**. Examples: **ميت** *Deceased*; Relative, **ميتي** *A chieftain*; Relative, **سبيدي** &c.

R U L E S I X T E E N T H.

If **بائي مشدود** occur at the end of the primitive after two letters, the first **با** must be rejected, and the second must be changed into **واو**. Examples: **غني** *Rich*; Relative, **اغوي** *The name of a tribe*; Relative, **اموي** &c.

RULE

RULE SEVENTEENTH.

IF **یائی** (rendered **یائی** in the Persian language) occur at the end of the primitive after three or more letters, it must be rejected to make room for the double **ی** of the Relative; and, consequently, the form of both nouns will be exactly the same. Example: **یائی**; (properly **یائی**) *The name of a Nicobumudan Doctor*; Relative, **یائی**; (properly **یائی**) *A follower of his sect*.

RULE EIGHTEENTH.

EVERY single **ی**, following the vowel **کَـ**, or the letter **ب**, at the end of a word consisting of three letters, must be changed into **و**. The vowel **قَـ** will then be given to the second letter, which must be restored (in the event of its previous permutation) to its original form. Examples: **یقی** *An Arabic verb in the Aorist*; Relative, **یَقِی**; **حَی** *Living; or Alive*; Relative, **حَی**; **فَی** *Folding up*; Relative, **فَی**; &c.

RULE NINETEENTH.

EVERY single **ی**, occurring at the end of a word after three letters, may be optionally rejected or changed into **و**; but, in the event of its permutation, the vowel **قَـ** must be given to the third letter. Examples: **قَی** *A judge*; Relative, **قَی**; or **قَی**; **قَی** *Post*; Relative, **قَی**; or **قَی**; &c. The letter **ب**, in this situation, is commonly permuted; and seldom or never rejected, in the Persian language. Examples: **بَی** *The name of a city*; Relative, **بَی**; **بَی** *The name of a place*; Relative, **بَی**; &c.

RULE TWENTIETH.

EVERY single **ی**, occurring at the end of a word after four

R r r

of

or more letters, ought to be rejected. Examples : مُشْتَرِي *A purchaser* ; Relative, مُشْتَرِي مُشْتَقِي *Comprehending the whole of any thing* ; Relative, مُشْتَقِي &c.

RULE TWENTY FIRST.

EVERY يَ occurring at the end of a word, after any quiescent letter except الف and يَ, must be retained ; but if it be followed by تَائِيَتْ, that letter must be rejected. Examples : ظَنِي or ظَنِيَّة *A surmise* ; Relative, ظَنِيَّة.

RULE TWENTY SECOND.

EVERY يَ occurring at the end of a word after الف not radical, must be changed into اَمْرَه. Example : رَحْمَانِيَّة *A fat man* ; Relative, رَحْمَانِيَّة. And if الف be radical, the letter يَ is commonly preserved ; but sometimes it is changed into اَمْرَه or واو. Example : رَاسِيَّة *A standard* ; Relative, رَاسِيَّة or رَاوِيَّة.

RULE TWENTY THIRD.

If the primitive be a particle, consisting of two letters, the second letter must commonly be doubled. Examples : لَوْ *If* ; Relative, لَوِي *In* ; Relative, لَوِي *That* ; Relative, لَوِي *For what?* or *Why?* Relative, لَوِي &c. But if the primitive be used as a proper name, the second letter should not be doubled ; and if الف be the last letter, it must be followed by اَمْرَه. Examples : لَوِي *What?* Relative, لَوِي *Not* ; Relative, لَوِي.

RULE TWENTY FOURTH

If one letter be rejected from a word originally consisting of three

three letters, and if the medial be moveable and not quiescent, the rejected letter must be resumed. Examples: **أَب** (originally **أَبُو**) *A father*; Relative, **أَخ** **أَبَوِي** (originally **أَخُو**) *A brother*; Relative, **أَخِي**; **شَاة** (originally **شَوَاهَة**) *A goat*; Relative, **شَاهِي** &c.

RULE TWENTY FIFTH.

If the medial letter be not moveable, the rejected letter may be optionally resumed or omitted; but it is most commonly resumed in the Persian language. Examples: **دَم** (originally **دَمِي**) *Blood*; Relative, **دَمِي** or **دَمَوِي** (originally **دَمُو**) *Tomorrow*; Relative, **دَمِي** or **دَمَوِي** (originally **دَمِي**) *The band*; Relative, **دَمِي** or **دَمَوِي** or **دَمِي** (originally **دَمُو** or **دَمَوُو**) *A son, or A daughter*; Relative, **دَمِي** or **دَمَوِي** (originally **دَمُو**) *A name*; Relative, **دَمِي** or **دَمَوِي** &c.

RULE TWENTY SIXTH.

If the primitive be a proper name, compounded of two or more words, the first word only should be retained in the Relative. Examples: **بَلْبَك** *The city of Balbec*, (compounded of **بَل** *The name of an idol*, and **بَك** *The name of a man*;) Relative, **بَلْبَكِي** *The name of a celebrated poet*; Relative, **بَلْبَكِي** &c. But if the primitive be a patronymic name, or if the first component part of the name be not sufficiently descriptive of the individual, the relative is commonly formed from the second component part. Examples: **ابن عمر** *The son of OMAR*, (*A man's name*;) Relative, **عَمَرِي** *A man's name*; Relative, **عَمَرِي** &c. And sometimes the relative is formed from the Measure **مَقَاتِل**, by selecting the necessary number of letters from both component parts; and by adding the termination **يَايَ شَدُو**.
Examples:

Examples: *عبد الشمس* *A man's name*, Relative, *عبد الشمس* *A man's name*, Relative, *ألفي* or *عقبتي* *A man's name*, Relative, *ألفي* &c.

RULE TWENTY SEVENTH.

If the primitive be the name of any part of the body, the Relative may be formed from the Measure *فعل*. Examples: *أنف* *The nose*; Relative, *أنفي* *A man having a large nose*; *رأس* *The head*; Relative, *رؤسي* *A man having a large head*; *عضد* *The arm*; Relative, *عضدي* *A man having large, or strong arms*; &c. Or it may be formed from the primitive, by introducing the letters *ان*, before the termination *ي*, which is the sign of the Relative. Examples: *شعر* *The hair*; Relative, *شعري* *Having much hair*; *لحية* *The beard*; Relative, *لحياتي* *Having a large beard*; &c. This last species of the relative is often formed, in the Persian language, from primitive nouns of every species. Examples: *دوبرانی* *دوبر* *دروختانی* *دروغ* *دربانی* *درب* *دختانی* *دخ* &c.

RULE TWENTY EIGHTH.

The letter *ي* *ياي* *ي* is sometimes added to nouns having naturally a plural sense; for the purpose of restricting that sense to the singular number. Examples: *عرب* *The Arabians*; *عربي* *An Arabian*; *ترک* *The Turks, and Tartars*; *ترکي* *A Turk, or A Tartar*; *جش* *The Ethiopians*; *جشي* *An Ethiopian*; &c. And sometimes, when added to simple adjectives, or nouns of excess, it does, itself, denote excess. Examples: *اقر* *Red*; *اقری* *Very red*; *عالم* *Very wise*; *عالمی* *Most exceedingly wise*; &c. (N. B. The reader will perceive, on reference to the preceding rule, that the Relative does there, also, denote excess.)

CONCLUSION.

CONCLUSION.

THE preceding are all the rules for the formation of the Relative noun, that need be inserted in this work ; and many readers may possibly be of opinion, that most of these rules might have been omitted. I shall observe, however, that as I have not hitherto inserted any rule of Arabiq. Grammar, that may not be occasionally observed to operate in the Persian language ; so the operation of almost every rule will be found, after examination, to be more extensive, than many Persian scholars may possibly, at first, be disposed to admit.

THE rules for the formation of the Arabic Relative are, however, less important than any of those rules of Arabic Grammar that have hitherto been inserted in this work : and though I recommend an attentive perusal of these rules to every learner, I am aware that they need not be committed to memory, since an occasional reference to each rule, as it may occur to the learner's observation in the course of his progress, will sufficiently answer every useful purpose.

To the rules for the formation of the relative, Arabian Grammarians usually subjoin those applicable to the formation of the مُسْتَمَر or *Diminutive* ; but this noun occurs so rarely in the Persian language, that it would be useless to insert them in this work. I shall, therefore, only observe that Diminutive nouns are commonly formed from the primitive on the Measures مُقْتَل or مُعَيَّنة, as رَجُل *A man* ; Diminutive, رَجُلَيْل *A little man* ; فَرَس *A horse* ; Diminutive, فَرَسَيْس or فَرَسَيْت *A little horse* ; عَبْد *A slave* ; Diminutive, عَبْدَيْد *A little slave* ; حَسَن *A man's name* ; Diminutive, حَسِين, which is also *a man's name* ; &c.

مصادر جلیلی

OR

ARTIFICIAL INFINITIVES.*

Nouns of this class may be formed, at the pleasure of every writer, be subjoining to any Arabic adjective or participle, without exception, and to many substantive nouns, a double ل followed by the letter ت. The noun, so formed, has invariably the sense of an infinitive; or, to speak more accurately, of an *إشتم مقدر*; that is, it denotes *the name of an event*; but though Grammarians have authorised its unlimited formation from adjective nouns of every species, the learner will do well to be sparing in the use of this license; and, at an early period of his progress, to reject, in composition, all those words of this class, which have not, already, an established existence, in the common usage of the Persian tongue. To explain by an example. The word *کرمیه* *Bounty* might doubtless be derived from the adjective *کرم* *Bountiful*, according to the rule for the formation of artificial infinitives; and no Grammarian will deny the accuracy of this derivation; because such infinitives may be accurately formed (as already stated) from *any given adjective without exception*; but as the word *کرمیه* has seldom, or perhaps never, been used in the Persian language by any eminent writer, I should certainly be disposed to avoid it in composition; and to substitute, in its stead, the word *کرم*; which is not only equally accurate, but has the farther advantage of being very commonly used.

* I use the term ARTIFICIAL INFINITIVES, to denote those substantive nouns, (more or less common in every tongue) which are formed from adjective nouns; as *goodness* from *good*; but adjectives are commonly derivative in the Arabic language; and hence, the name of every event may be expressed, in that Language, by either of two substantive nouns; of which one is the *source* of the adjective, and the other is *derived from it*. The same thing happens frequently in the English tongue; as *fear*; *fearful*; *fearfulness*; *bounty*; *bounteous*; *bounteousness*; &c.

I AM convinced, however, that those Persian writers who understand the Arabic language, do often make use of artificial infinitives; and indeed of *Arabic words of every species*, whether they have, or have not, an established existence in the common usage of Persian tongue; and to this cause I ascribe the frequent use, by individual authors, of Arabic words which are almost entirely peculiar to themselves; a vice, more common I believe in the Persian language, than it is, perhaps, in any other tongue. The following artificial infinitives are formed from primitive nouns of every species; but some of them have seldom, or perhaps never, been used in the Persian language; and consequently ought, in my opinion, to be avoided in composition, for the reason already assigned.

**ARTIFICIAL INFINITIVES FORMED
FROM ACTIVE PARTICIPLES.**

| | | | | | |
|-----------------|-----------------------|---------------|--------------------|-----------------|-------------------|
| خادِمِيَّة | Service. | مُعْطِيَّة | Bestow- ing, | مُعَلِّمِيَّة | Instruc- tion. |
| مُتَفَرِّقِيَّة | Disper- sion. | مُؤَافِقِيَّة | Being suitable. | مُتَقَارِبِيَّة | Proximi- ty. |
| مُتَعَدِّدِيَّة | Singleness. Union. | مُسْقَاذِيَّة | Obedi- ence. | مُتَرْجِمِيَّة | Transla- tion. |

**ARTIFICIAL INFINITIVES FORMED
FROM PASSIVE PARTICIPLES.**

| | | | | | |
|---------------|---------------------------------|---------------|-----------------------|-----------------|--------------------|
| مُجْبُوذِيَّة | Being worship- ped. | مُدْرِكِيَّة | Compre- hension. | مُبَاحِيَّة | Being law- ful. |
| مُجْرَدِيَّة | Solitude, or Naked- ness. | مُخَاطَبِيَّة | Being ad- dressed. | مُسْتَعَارِيَّة | Celebrity. |

ARTIFICIAL

**ARTIFICIAL INFINITIVES FORMED FROM SIMPLE
ADJECTIVES, AND NOUNS OF SUPERIORITY
AND EXCESS.**

| | | | | | |
|---------------|-----------------------|---------------|------------------------|---------------|------------------------|
| أَعْمَرِيَّة | Redness. | قُرُونِيَّة | Unity. | حَسَنِيَّة | Beauty. |
| خِيبَانِيَّة | Sname. | جَبَانِيَّة | Coward- ice. | بِرَّافِيَّة | Splendor. |
| مُؤَسِّبِيَّة | Morose- ness. | سُكْرَانِيَّة | Intoxica- tion. | فَسَاطِيَّة | Devilish- ness. |
| مَسْكِينِيَّة | Beggary. | سَرَدِيَّة | Eternity. | اِتْقَانِيَّة | Superiori- ty. |
| مُجْهُولِيَّة | Extreme ignorance. | صِدْقِيَّة | Extreme veracity. | مُقَدَّسِيَّة | Extreme purity. |
| اِزْدِيَّة | Affocia- tion. | وَأْدَانِيَّة | Extreme liberality. | ضِدِّيَّة | Being dif- cordant. |
| مُرِيَّة | Bitterness. | بَاسُوفِيَّة | Acting as a spy. | كِبَارِيَّة | Greatness. |

**ARTIFICIAL INFINITIVES, WITH THE PRIMITIVES
FROM WHICH THEY ARE FORMED; WHETHER
SUBSTANTIVE NOUNS, OR OTHER WORDS.**

| | | | | | |
|-------------|---------------------------------|---------------|---------------------|------------|---------------------|
| إِنْسَان | A man. | إِنْسَانِيَّة | Humanity. | رَجُل | A man. |
| رُجُولِيَّة | Manliness, or Virili- ty. | طِفْل | A child. | طِفْلِيَّة | Child- hood. |
| مُحْصِص | Being par- ticular. | مُحْصِصِيَّة | Particula- rity. | عُمُوم | Being ge- neral. |

عمومية

| | | | | | |
|-----------------|------------------------------|-------|-------------------|-------|-------------------------------------|
| عمومية | Generality. | حجر | A stone. | حجرية | Being stony. |
| كيف | How? | كيفية | Quality, or Mode. | ! | What? |
| طبيعته ماهية | Nature, Quality, or Essence. | هو | He or It. | هو | Existence. (literally, It-is-ness.) |

OF GENDER.

تأنيث

THERE are two genders in the Arabic language; the **MASCULINE**, and the **FEMININE**; of which the second is distinguished by the presence, and the first by the absence, of the termination **تأنيث** or **الف مقصورة** or **الف مضمومة**. The letter **تأنيث** is commonly changed into **ة** in the Persian language; as **ضاربة** for **ضاربت** and **قائده** for **قادت**, &c. and is regularly applicable to participles and adjectives of every description, with the exception of those adjectives which will be noticed hereafter. The following are examples of Arabic participles and adjectives, of which the feminine is formed from the masculine, by adding the letter **ة**.

ACTIVE PARTICIPLES.

| Feminine. | Masculine. | Meaning. | Feminine. | Masculine. | Meaning. |
|------------|------------|------------|------------|------------|----------------|
| ضاربة | ضارب | A beater. | مُضَفِّة | مُضَفِّف | Doing justice. |
| مُهَيِّزَة | مُهَيِّز | Arranging. | مُسَقِّدَة | مُسَقِّم | Preceding. |

T t t

مطالعة

| | | | | | |
|----------------|----------------|-----------------|-------------|-------------|----------------------|
| مُطَالِبٌ | مُطَاب | A seeker. | مُتَنَزِعٌ | مُتَنَزِعٌ | Contentious. |
| مُتَحَرِّجٌ | مُتَحَرِّجٌ | Seeking refuge. | مُتَسَرِّبٌ | مُتَسَرِّبٌ | Choosing retirement. |
| مُتَسْتَغْفِرٌ | مُتَسْتَغْفِرٌ | Asking pardon. | مُتَسَرِّجٌ | مُتَسَرِّجٌ | A translator. |

PASSIVE PARTICIPLES.

| Feminine. | Masculine. | Meaning. | Feminine. | Masculine. | Meaning. |
|---------------|-------------|---------------------------------|---------------|-------------|--|
| مَنْظُورَةٌ | مَنْظُورٌ | Viewed. | مُتَحَكِّمَةٌ | مُتَحَكِّمٌ | Strengthened. |
| مُؤَدَّبَةٌ | مُؤَدَّبٌ | Taught manners ; Educated ; &c. | مُتَّصِفَةٌ | مُتَّصِفٌ | Used. |
| مُخَاطَبَةٌ | مُخَاطَبٌ | Addressed. | مُتَدَاوِلَةٌ | مُتَدَاوِلٌ | Successively adopted by one man after another. |
| مُتَعَدِّلَةٌ | مُتَعَدِّلٌ | Reclined on. | مُتَّجِبَةٌ | مُتَّجِبٌ | Accepted. |

ADJECTIVE NOUNS.

| Feminine. | Masculine. | Meaning. | Feminine. | Masculine. | Meaning. |
|-----------|------------|------------|-----------|------------|--------------|
| يَمِينَةٌ | يَمِينٌ | Beautiful. | سَيِّدَةٌ | سَيِّدٌ | A chieftain. |
| حَقَّةٌ | حَقٌّ | True. | صَلْبَةٌ | صَلْبٌ | Robust. |

| | | | | | |
|----------|----------|-----------------------|---------|---------|--------------------|
| حَسَن | حَسَن | Good, or Virtuous. | خَشِن | خَشِن | Rough, Austere. |
| مُزَن | مُزَن | Pure, Un- mixed. | جَبَان | جَبَان | A coward. |
| بَرَّاق | بَرَّاق | Shining. | مُزَن | مُزَن | Mc rose. |
| فَرَحَان | فَرَحَان | Joyful. | جَانُوس | جَانُوس | A Spy. |
| مَسْكِين | مَسْكِين | A beggar. | عَرَبِي | عَرَبِي | An Arab. |

MANY nouns, ending with **ل** not radical, are also **femi-**
nine by termination; as **مُزَن** *A window*; **ظُلْم** *Darkness*; **نَار** *A fire*; **مَلَك** *An angel*; &c. as **أنا** all
names of females, as well as every adjective used to denote an
attribute peculiar to females, are feminine by sense, without the
least regard to the termination; as **أُم** *A woman's name*; **لَيْل** *Night*; **مَنْشُر** *Menstruous*; &c.

أَلِفٌ مُقَدَّمَةٌ.

THE letter **أَلِفٌ مُقَدَّمَةٌ**, or short *Alif*, is sometimes written in
the form of **الف** as **عَصَا** *A staff*; and more generally in the
form of **ا** with **الف** placed over it, as **بُشْرَى** *Glad tidings*; **قَرْبَى**
Vicinity; &c. Its occurrence at the end of a word, as a letter not
radical, very frequently (but not invariably) marks the **feminine**
gender; and it is regularly applicable to nouns of **superiority** or,
in other words, to the **إِسْمُ تَفْخِيلٍ** formed on the Measure **وَأَتَكَلَّ**
the feminine gender of that noun being invariably formed on
the Measure **مُتَعَلِّلٌ**.

EXAMPLES.

E X A M P L E S.

| <i>Feminine.</i> | <i>Masculine.</i> | <i>Meaning.</i> | <i>Feminine.</i> | <i>Masculine.</i> | <i>Meaning.</i> |
|------------------|-------------------|-------------------------|------------------|-------------------|-----------------------|
| فُضِّلَ | أَفْضَلَ | More or most excellent. | عُظِّمَ | أَعْظَمَ | Greater, or Greatest. |
| كَبُرَ | أَكْبَرُ | Greater, or Greatest. | عُلِّيَ | أَعْلَى | Higher, or Highest. |
| وَدِيَ | أَدْنَى | Nearer, or Nearest. | فُصِّدَ | أَقْصَى | More or most remote. |

THE letter **الفِ مَقْصُورَة**, as a mark of the feminine gender, is also found to occur, *first*, in certain feminine adjectives formed on the measure **فُعْلَى**, which do not admit of the masculine gender; as **أُنْثَى** Female; **خُنْثَى** A hermaphrodite; **حُبْلَى** Pregnant; *secondly*, in many substantive nouns formed on the measures **فُعْلَى**, or **فُعْلَى**; as **سُكْنَى** Residence; **شُورَى** Counsel; **رُؤْيَا** A dream; **أُرْيَا** A calamity; &c. *thirdly*, in many feminine adjective nouns formed on the measure **فُعْلَى**, of which the masculine is **فُعْلَان**; as **سُكْرَان** and **سُكْرَى** Drunk; **غَضَبَان** and **غَضَبَى** Angry; **عَطْشَان** and **عَطْشَى** Thirsty; &c. and *finally*, in many other nouns formed on various measures, whether of the singular, or of the plural number; as **هَيْئَتَى** The essence, or first principle of every thing material; Measure **فُعُولَى**; **مَرْضَى** the plural of **مَرِيضٌ** Sick; Measure **فُعْلَى**; **فِكْرَى** Thought; (an infinitive) Measure **فُعْلَى** &c.

الفِ مَمْدُودَة

THE letter **الفِ مَمْدُودَة**, or the lengthened *Alif*, is written in the form of **الف** followed by **مَرَّة**, and has a sound considerably longer than that of **الفِ مَقْصُورَة**. It occurs in many Arabic nouns substantive

substantive and adjective; singular and plural; and is regularly applicable to simple adjectives significant of color; or of personal defects; such adjectives, being formed in the masculine, on the Measure *أَفْعَل*; and in the feminine gender, on the Measure *أَفْعَال*.

EXAMPLES.

| <i>Feminine.</i> | <i>Masculine.</i> | <i>Meaning.</i> | <i>Feminine.</i> | <i>Masculine.</i> | <i>Meaning.</i> |
|------------------|-------------------|-----------------|------------------|-------------------|-----------------|
| بَيْضَاء | أَبْيَض | White. | سَوْدَاء | أَسْوَد | Black. |
| خَضْرَاء | أَخْضَر | Green. | حُمْرَاء | أَحْمَر | Red. |
| صَفْرَاء | أَصْفَر | Yellow. | سَعْرَاء | أَسْمَر | Straw colored. |
| صَمَاء | أَصْم | Deaf. | بَلْمَاء | أَبْلَم | Dumb. |

Of the occurrence of this termination in substantive nouns, the word *أَيْجَاء* War; furnishes one of many examples, that might be adduced.*

* It should be observed, that the Persians often reject *أَلِفٌ مُرَدَّةٌ* from *أَلِفٌ مُرَدَّةٌ* and thus convert it into *أَلِفٌ مَقْصُورَةٌ* as *بَيْضَاء*, for *بَيْضَاء* White; *صَحْرَاء* for *صَحْرَاء* A desert; &c. It should also be observed that there are many Arabic nouns irregularly feminine; such as *أَيْمَن* An oath; *سِلَاح* Armour; *فِلَم* A rib; *بِشَال* The hand; &c. and that some adjectives are common to both genders, without any change of termination; such as *قَتِيل* Slain; *صَبُور* Patient; and a good many other adjectives formed on the Measures *أَفْعَل* or *أَفْعَال*.

OF NUMBER.

THERE are three distinctions of Number in the Arabic language; the SINGULAR, *وَاحِد* or *مُتَرَدِّد*, the DUAL, *ثَنِيَّة* or *ثَنَاء* (the first word being the infinitive, and the second the passive participle) and the PLRAL *جَمْع*.

FORMATION OF THE DUAL NUMBER.

IN the nominative case, the DUAL is formed from the SINGULAR ANUMBER, by adding the letters *ان*; and in the relative and ob-
jective cases, the letter *الف* is changed into *يا*. The letters *الف* and *يا*, are invariably quiescent in the Dual Number; and follow the vowel *فتحة*, which is given to the last letter of the singular noun. The letter *نون* of the Dual Number should properly be moveable by the vowel *كسرة*; but, being final, it is rendered quiescent in the Persian language. The Dual in *Alif Noon* is very rarely used by the Persians; because it would be often impossible to distinguish that form of the Dual, from the Persian Plural; which also ends in *Alif Noor*. The word *تَوَّامَان* *Tewins*; derived from *تَوَّام* *A twin*; furnishes, indeed, the only example of an Arabic noun having this form of the Dual, which I remember to have seen in the Persian language. The Dual in *Ya Noon*, is very commonly used; and is sometimes formed from either of two nouns, directly opposed to each other, as the *East*, and the *West*; in order to convey the sense of both.

E X A M P L E S.

| Singular. | Dual. | Meaning. | Singular. | Dual. | Meaning |
|-----------|-------------|-------------|-----------|--------------|--------------|
| جَانِب | جَانِبَيْنِ | Both sides. | عَسْكَر | عَسْكَرَيْنِ | Both armies. |

طرف

| | | | | | |
|-------|------------|-------------------|----------|---------------|-------------------------------------|
| طَرَف | طَرَفَيْنِ | Both sides. | زَلَف | زَلَفَيْنِ | Both curls. |
| كَوْن | كَوْنَيْنِ | Both worlds. | مَشْرِيق | مَشْرِيقَيْنِ | The East and West. |
| شَمْس | شَمْسَيْنِ | The Sun and Moon. | مَغْرِب | مَغْرِبَيْنِ | The East and West. |
| قَمَر | قَمَرَيْنِ | The Sun and Moon. | خَائِض | خَائِضَيْنِ | Both Horizons. (The East and West.) |

THE FOLLOWING ARE THE RULES OF PERMUTATION, OR REJECTION, APPLICABLE TO THE FORMATION OF THE DUAL NUMBER.

RULE FIRST.

EVERY radical الف, occurring after two letters, must be changed into واو; unless it be subject to the operation termed اِمَّاَلَة. Examples: اِنَّا Until; Dual اِنَّاوَان, and اِنَّاوَيْنِ Upon; Dual اِنَّاوَان, and اِنَّاوَيْنِ Whenever; Dual, اِنَّاوَان, and اِنَّاوَيْنِ &c.

RULE SECOND.

EVERY radical الف, occurring after two letters, must be changed into ياء, if it be subject to the operation termed اِمَّاَلَة. Example: اِنَّا or اِنَّاى Yes; Dual, اِنَّاىَان, and اِنَّاىَيْنِ. (N. B. The word اِنَّاىَان signifies *Causing to incline*; and by the effect of the اِمَّاَلَة, الف is made to assume the form and sound of ياء; in such examples as these: اِنَّاىَان or اِنَّاىَيْنِ Yes; اِنَّاىَان or اِنَّاىَيْنِ But; اِنَّاىَان or اِنَّاىَيْنِ. A woman's name; اِنَّاىَان or اِنَّاىَيْنِ A woman's name; &c.)

RULE

R U L E T H I R D.

EVERY permuted الف, occurring as the third letter of a word, must be changed into واو provided the radical letter so permuted into الف shall not be known. Example: دَوَا Gaming; Dual دَوَوَان, and دَوَوِيْن. (N. B. The letter الف, in the word دَوَا, is unquestionably permuted; because الف is incapable of being a radical letter in any trilateral noun. It is impossible, however, to discover whether it were originally واو, or ياء; and therefore it is changed into واو in the Dual number, by the above rule.)

R U L E F O U R T H.

EVERY permuted الف, occurring as the third letter of a word, must resume its original form; if the radical letter so permuted into الف shall be certainly known. Examples: رَضَا (originally رَضُو) Acquiescence; Dual رِضَوَان, and رِضَوِيْن. عَصَا (originally عَصُو) A staff; Dual عَصَوَان, and عَصَوِيْن. رَحَى (originally رَحَى) A millstone; Dual رَحَيَان, and رَحَيِيْن. قَتَى (originally قَتَى) A youth; Dual قَتَيَان, and قَتَيِيْن; &c.

R U L E F I F T H.

EVERY permuted الف, occurring after three or more letters, must be changed into ياء. Examples: مُصْطَفَى Closen; or Se-
lected; (A man's name) Dual مُصْطَفَيَان, and مُصْطَفَيِيْن. مُرْتَضَى A
man's name; Dual مُرْتَضَيَان, and مُرْتَضَيِيْن; &c.

R U L E S I X T H.

EVERY الف, which is itself not radical, and which is not permuted from a radical letter, must be changed into ياء. Ex-
amples: اَرَطَى A species of tree; Measure قَتَلَى; Dual اَرَطَيَان, and قَتَلَيِيْن. اَرَطِيْن Pregnant; (A woman's name,) Dual جَبَلَيَان, and جَبَلَيِيْن; &c.

RULE

RULE SEVENTH.

EVERY radical **مِرّه**, following the letter **الف** at the end of a word, must be retained. Example: **قَرَّار** *A reader*; or *Devo-tee*; Measure **مُقَال**; Dual **مُقَرَّارَان** and **مُقَرَّائِيْن**. But if it be a sign of the feminine gender, it must be changed into **واو**. Examples: **مَرْمَرَة** *Red*; Dual **مَرْمَرَاوَان** and **مَرْمَرَاوِيْن**; **مَوْدَاة** *Black*; Dual **مَوْدَاوَان** and **مَوْدَاوِيْن** &c.

RULE EIGHTH.

EVERY permuted **مِرّه**, following the letter **الف** at the end of a word, may be accurately retained, or changed into **واو**. Examples: **بِسَاء** (originally **بِسَاءُ**) *A blanket*; Dual **بِسَاوَان** and **بِسَاوِيْن** or **بِسَاوَان** and **بِسَاوِيْن** (originally **بِسَاوِيْن**) *A sheet*; Dual **بِسَاوَان** and **بِسَاوِيْن** or **بِسَاوَان** and **بِسَاوِيْن** &c.

RULE NINTH.

If the last letter of a word be rejected in the singular number, it must be resumed in the dual, if it be resumed in the singular number before the genitive case. Examples: **أَب** (originally **أَبُو**) *A father*; **أَبُوهُ** *His father*; **أَبَوَان** and **أَبَوِيْن** *Both parents*; **أَخ** (originally **أَخُو**) *A brother*; **أَخُوهُ** *His brother*; **أَخَوَان** and **أَخَوِيْن** *Both brothers*; &c.

RULE TENTH.

If the rejected letter be not resumed before the genitive case, it will not be resumed in the dual number. Examples: **يَد** (originally **يَدِي**) *The hand*; **يَدُهُ** *His hand*; **يَدَان** and **يَدِيْن** *Both hands*; **دَم** (originally **دَمِي**) *Blood*; **دَمُهُ** *His blood*; **دَمَان** and **دَمِيْن** *Both bloods*; &c.

X x x

RULE

RULE ELEVENTH.

THE letter نون of the dual number must be invariably rejected before the genitive case. Examples: حَوَالِ *The environs of any thing*; حَوَالَيْهِ and حَوَالَيْهِ *Its environs on both sides*; قَدَمِ *The foot*; قَدَمَيْكَ and قَدَمَيْكَ *Both thy feet*; &c.

OF THE PLURAL NUMBER.

ARABIC plurals are divided into two classes, termed **مَجْمُوع** *THE PERFECT PLURAL*; and **مَجْمُوعٌ نَكْسَرٌ** *OF THE BROKEN, AND IMPERFECT FORM OF THE PLURAL*. The PERFECT PLURAL is of two kinds, the first being formed from the singular by adding the letters *Wao Noon* for the nominative, and *Yu Noon* for the relative and objective cases, and the second being formed from the singular by adding **ات**. The letters *Wao* or *Yu*, when used to form the plural number, are invariably simple long vowels; and, consequently, follow their homogeneous vowel points. The letter نون should properly be moveable by the vowel **فَتْح**, but, being final, it is rendered quiescent in the Persian language.

MASCULINE PERFECT PLURAL IN **ون** OR **بن**.

THE plural in *Wao* or *Yu Noon* is rarely used by the Persians; and in the Arabic language, its application is guided and restricted by the following rules.

RULE FIRST.

THE plural in *Wao* or *Yu Noon* is regularly applicable to all masculine proper names of the rational species; (or, in other words, to the names of men;) with some few exceptions that are of no importance. Examples: **زَيْد** *A man's name*; Plural **زَيْدُونَ**, and **عَمْرٌ** *A man's name*; Plural **عَمْرُونَ** and **بَكْرٌ** *A man's name*; Plural **بَكْرُونَ** and **بَكْرِينَ** &c.

RULE

R U L E S E C O N D.

It is regularly applicable, (with the exceptions mentioned in the third rule,) to every masculine adjective or participle, denoting an attribute peculiar to rational beings. Examples: *مَالِحٌ* *Virtuous*; Plural *مَالِحُونَ*; and *صَالِحِينَ*; *ذَلِيلٌ* *Just*; Plural *ذَالُونَ*; and *مَادِلِينَ*; *صَائِمٌ* *Keeping lent*; or *Fasting*; Plural *صَائِمُونَ*; and *صَائِمِينَ*; *حَاكِمٌ* *A ruler*; Plural *حَاكِمُونَ*; and *حَاكِمِينَ*; &c.

R U L E T H I R D.

It is not applicable to any adjective having the masculine gender formed on the Measure *فَعْلَان*, and the feminine gender formed on the Measures *فَعْلَانِي* as *سَكْرَانٌ* and *سَكْرَانِي* *Drunk*; or to any adjective having the masculine gender formed on the Measure *فَعْلٌ*, and the feminine gender formed on the Measure *فَعْلَاء* as *أَحْمَرٌ* and *أَحْمَرَاء* *Red*; or to any adjective common to both genders, as *قَتِيلٌ* *Slain*; *مَرِيضٌ* *Patient*; and others of the same description.

R U L E F O U R T H.

It is regularly applicable to diminutive nouns of every species. Examples: *أَخِيصْرٌ* *A little red*; Plural *أَخِيصْرُونَ*; and *أَخِيصْرِينَ*; *سَكْرَانٌ* *A little drunk*; Plural *سَكْرَانُونَ*; and *سَكْرَانِينَ*; *قَتِيلٌ* *Slain*; Plural *قَتِيلُونَ*; and *قَتِيلِينَ*; &c. And also to Relative Nouns, formed from the primitive by adding a double *Ya*. Examples: *بَقَرِيٌّ* *An inhabitant of Busrab*; Plural *بَقَرِيَّوْنَ*; and *بَقَرِيَّاتٌ*; *كُوفِيٌّ* *An inhabitant of Koofa*; Plural *كُوفِيَّوْنَ* and *كُوفِيَّاتٌ*; &c.

R U L E

RULE FIFTH.

It is very commonly applicable to nouns ending in **ل**, when that letter follows the vowel **فَتْح**, and occurs practically after two letters; but, in the original form of the word, after three letters of which the third has been rejected. Examples: **سَنَ** *A year*; (originally **سَنَوَة**.) Plural **سِنُون**; and **عَلَمَ** *A small wooden ball*; (originally **عَلَوَة**.) Plural **عَلُون**; and **كُرَّة** *Any thing round*; (originally **كُرَوَة**.) Plural **كُرُون**; and **قَبِيلَ** *A tribe*; (originally **قَبِيْلَة**.) Plural **قَبِيْلُون**; and **يَاة** *A hundred*; (originally **يَاِيَة**.) Plural **يَاُونُون**; and **مِائِينَ** &c.

RULE SIXTH.

It is irregularly applicable to a good many words, not included in any of those classes mentioned in the preceding rules; such as **أَرْضَ** *Land*; Plural **أَرْضُون**; and **عَالَمَ** *The world*; Plural **عَالَمُون**; and **أَهْلَ** *A relation*; Plural **أَهْلُون**; and **أَبَ** *A father*; Plural **أَبُون**; and **أَخَ** *A brother*; Plural **أَخُون**; and **أَخِين**.

THE general rules of the **إِعْلَال** and **تَخْفِيف** will be found to account for most of the permutations and rejections, that occur in the formation of this form of the Plural Number; and it is therefore only necessary to observe on this subject, that the letter **نُون**, as in the Dual number, is invariably rejected before the genitive case. Examples: **سَاكِنُو مِصْرَ** *The inhabitants of Egypt*; **بَنِي عَمِّ** *The children of one's uncle*; &c.

FEMININE PERFECT PLURAL IN **ات**.

THE application of this form of the plural is guided and restricted by the following rules,

RULE

R U L E F I R S T.

It is regularly applicable to all proper names of the female sex, without exception. Examples: *سَمَاءُ* *A woman's name*; Plural *سَمَائَاتُ* *A woman's name*; *زَيْنَبُ* *A woman's name*; Plural *زَيْنَبَاتُ* *A name given by the poets to their mistresses*; Plural *سَمَوَاتُ* *A woman's name*; Plural *سَمَوَاتَاتُ* &c.

R U L E S E C O N D.

It is regularly applicable to every word ending with the termination *ة*, even though it should be a masculine proper name, as *مُحَمَّدُ*; or a noun common to both genders, as *رَجُلٌ* &c. (N. B. The termination *ة*, in the event of its occurrence, must be invariably rejected before the plural in *ات* can be accurately formed.) Examples: *مَرْيَمُ* *A woman's name*; Plural *مَرْيَمَاتُ* *A female devotee*; Plural *مَرْيَمَاتُ* *A beautiful woman*; Plural *مَرْيَمَاتُ* *A window*; Plural *مَرْيَمَاتُ* *A man's name*; Plural *مَرْيَمَاتُ* *A man's name*; Plural *مَرْيَمَاتُ* *A very learned man or woman*; Plural *مَرْيَمَاتُ* *A handsome, or well formed, man or woman*; Plural *مَرْيَمَاتُ* &c.

R U L E T H I R D.

It is regularly applicable to every adjective noun feminine by the terminations *Alife Mukfoora*, or *Mumdooda*; with the exception of those formed on the Measure *مُسْنَى* Masculine *مُسْنَانُ*; as *سُكْرَانُ* and *سُكْرَانِي* *Drunk*; or on the Measure *مُسْلَا* Masculine *مُسْلَانُ*; as *أَحْمَرُ* and *أَحْمَرِي* *Red*. Examples: *حَبْلِي* *Pregnant*; Plural *حَبْلَاتُ* *A woman not yet recovered after childbirth*; Plural *حَبْلَاتُ*. (N. B. The adjectives *حَبْلِي* and *حَبْلِي*, denoting attributes peculiar to the female sex, are therefore defective in the masculine gender.)

Y y y

R U L E

RULE FOURTH.

It is regularly applicable to every substantive noun feminine by the terminations **اَلْاَيْبُ مَمْدُوْدَةٌ** and **اَلْاَيْبُ مَمْدُوْرَةٌ** provided that substantive shall not be *the name of a man*. Examples: **بُشْرَى** *Glad tidings*; Plural **بُشْرَاوَات** *An injury*; Plural **بُشْرَاوَات** &c.

RULE FIFTH.

It is regularly applicable to those substantive nouns, being common to both genders, which admit not of the broken or imperfect form of the Plural. Examples: **اَلْف** *The letter Alif*; Plural **اَلْفَات** *The letter Ba*; Plural **بَاوَات** &c.

RULE SIXTH.

It may be formed from most adjective nouns of the masculine gender, which denote attributes not applicable to rational beings. Examples: **صَاغِيْن** *A horse standing on three legs*; Plural **صَاغِيَّات** *Peffing*; or *Past*; Plural **بَاغِيَّات** &c.

RULE SEVENTH.

It is applicable to many substantive nouns of the quinqueliteral class; such as **شُرَابِيْق** *A veil*; Plural **شُرَابِيَقَات** *A quince*; Plural **شُرَابِيَقَات** &c. And to many substantive nouns, being already in the plural number under some of its imperfect forms, from which, no second form of the broken or imperfect plural can be derived. Examples: **رِيَجَالَات**, the plural of **رِيَجَال**, the plural of **رِيَجَل** *A man*; **مِيَوَات**, the plural of **مِيَو**, the plural of **مِيَو** *A house*; **مِيَوَات**, the plural of **مِيَوَات**, the plural of **مِيَوَات** *A female companion*; &c.

RULE

R U L E E I G H T H.

It is irregularly applicable to many nouns, not feminine by sense or termination, but merely by the authority of prescription alone. Examples: *أَرْض* Land; Plural *أَرَضَات*; *أَمْرَاس* *Amarras* marriage feast; Plural *أَمْرَاسَات*; *يَسَال* The left band; Plural *يَسَالَات*; *سَمَا* The heavens; Plural *سَمَائَات* &c. (N. B. All these nouns are of the feminine gender.)

THE FOLLOWING ARE THE RULES OF PERMUTATION AND REJECTION, APPLICABLE TO THIS FORM OF THE PERFECT PLURAL.

R U L E F I R S T.

If the final radical of a word ending with the termination *ة* shall be rejected in the singular number, the rejected letter must be resumed in the plural, provided the first letter of the word be moveable the vowel *فُحُو*. Examples: *أَمَةٌ* A female slave; (originally *أَمَوَةٌ*) Plural *أَمَوَات*; *شَجَرَةٌ* A species of tree; (originally *شَجَرَوَةٌ*) Plural *شَجَرَوَات*; &c. But the contrary may sometimes be observed to occur. Example: *زَاة* A person; (originally *زَاوَوَةٌ*) Plural *زَوَات*; not *زَوَوَات*.

R U L E S E C O N D.

BUT if the first letter be moveable by the vowel *كُوه*, the rejected letter should not be resumed. Examples: *بَانَةٌ* A hundred; (originally *بَانِيَةٌ*) Plural *بَانَات*; *رُئِيَّةٌ* The lungs; (originally *رُئِيَّةٌ*) Plural *رُئِيَّات*; &c. The rejected letter, in this case, is, however, occasionally resumed. Example: *قَبِيلَةٌ* A tribe; (originally *قَبِيلَوَةٌ*) Plural *قَبِيلَوَات*.

RULE

RULE THIRD.

AND if the first letter be moveable by the vowel **ضمه**, the rejected letter should not be resumed. Examples: **كُرَّةٌ** *A globe*; (originally **كُرَّةٌ**) Plural **كُرَاتٌ**; **كَلِمَةٌ** *A word*; (originally **كَلِمَةٌ**) Plural **كَلِمَاتٌ**; **بِنْتُ** *A daughter*; (originally **بِنْتُ**) Plural **بَنَاتٌ**; &c. But its resumption may be occasionally observed to occur; as, **أُخْتُ** *A sister*; originally **أُخُوَّةٌ**; Plural **أُخَوَاتٌ**.

RULE FOURTH.

THE vowel **فتح** must be given to the medial radical of every feminine substantive noun formed on the measures **فَعْلٌ** or **فَعْلَةٌ**, provided the word so formed shall neither be **مُتَمَتِّلٌ**; nor **مُتَعَاوِفٌ**. Examples: **أَرْضٌ** *Land*; Plural **أَرْضَاتٌ**; **أَفْجَةٌ** *A flag-gon*; Plural **أَفْجَاتٌ**; **طَيْبَةٌ** *A female deer*; Plural **طَيْبَاتٌ**; &c.

RULE FIFTH.

AND if it be formed on the measures **فَعْلٌ** or **فَعْلَةٌ**, the medial radical may receive either of the vowels **فتح**, or **كسرة**, with equal accuracy. Examples: **قِدْرٌ** *A pot*; or *kettle*; Plural **قِدَرَاتٌ**; or **قِدَرَاتٌ**; **بَيْعَةٌ** *Bounty*; Plural **بَيْعَاتٌ**; or **بَيْعَاتٌ**; **رِجْلٌ** *The foot*; Plural **رِجَالٌ**; or **رِجَالٌ**; &c. But if the word be of that class termed **نَائِصٌ** **وَادِي**, or if it be **أَجَوَفٌ**, it must receive the vowel **فتح**; or the mark **سكون**. Examples: **رِشْوَةٌ** *A bribe*; Plural **رِشَوَاتٌ**; or **رِشَوَاتٌ**; **جَيْلَةٌ** *A stratagem*; Plural **جَيْلَاتٌ**; or **جَيْلَاتٌ**; **وَيْلَةٌ** *A cloud constantly raining without thunder or lightning*; Plural **وَيْلَاتٌ**; or **وَيْلَاتٌ**; &c.

RULE SIXTH.

If it be formed on the Measure **فَعْلٌ** or **فَعْلَةٌ**, it may receive the

the vowels **فتحة** ; or **ضمه** ; with equal accuracy. Examples :
مُرْس *A marriage feast* ; Plural **مُرْسَات** ; or **مُرْسَات** ;
مُرْسَة *A step* ; Plural **مُرْسَات** ; or **مُرْسَات** ;
مُرْسَة *A cell* ; Plural **مُرْسَات** ;
 or **مُرْسَات** ; &c. But if it be **اجوف** ; or **ناقص** ; it must receive
 the vowel **فتحة** ; or the mark **سكون** . Examples : **دُولَة** *Plunder* ;
 Plural **دُولَات** ; or **دُولَات** ; **كَلْبَة** *The kidneys* ; Plural **كَلْبَات** ; or
كَلْبَات ; &c.

R U L E S E V E N T H .

If the primitive thus formed on the Measures **فعل** or **فعله** ;
 or **فعله** ; shall be an adjective noun ; or if it be all
 be of the class termed **مضاعف** ; the medial radical must receive
 the mark **سكون** . Examples : **صَعْبَة** *Difficult* ; Plural **صَعْبَات** ;
مُغْبِر *A Gubr ; or Worshipper of fire* ; Imperfect Plural **مُغْبِرَة** ; Second
 Plural **مُغْبِرَات** ; **حَنَوَة** *Sweet* ; Plural **حَنَوَات** ; **مَرَة** *A time or period* ;
 Plural **مَرَات** ; &c.

بِجَمْعٍ مُبْتَدِئٍ

OR

I M P E R F E C T P L U R A L .

THE **بِجَمْعٍ مُبْتَدِئٍ** OR BROKEN and IMPERFECT PLURAL has been
 divided into two classes ; of which the first is termed **بِجَمْعٍ مُبْتَدِئٍ** ; or
 THE PLURAL OF PAUCITY ; and the second **بِجَمْعٍ كَثْرَةٍ** ; or THE
 PLURAL OF MULTITUDE. The Plural of Paucity is stated by
 Arabian writers to be applicable to any number, not less than
 three or more than ten ; and the Plural of multitude is said to be
 applicable to every number above ten. In the Persian language,
 both Plurals are indiscriminately applied to the number three,
 and every superior number ; and it may be questioned whether
 the distinction here stated between the Plural of Paucity, and the
 Plural of Multitude, be invariably (though I suppose it is gene-
 rally) observed by the Arabs themselves.

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تَجْمَعُ يَتَمَتُّ

OR

THE PLURAL OF PAUCITY.

THE PLURAL OF PAUCITY is invariably formed on one of the four following Measures: أَفْعَال or أَفْعَلَة or أَفْعُل or أَفْعَلَة. Of these, the first form is of more common occurrence in the Persian language than the second; the second form occurs more frequently than the third; and the third occurs more frequently than the fourth, which is very rarely used. The formation of plurals, on each of these measures, is guided and restricted by the following rules.

MEASURE FIRST أَفْعَال.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, to every أَجَوَف, whether substantive or adjective, which is formed on the Measure أَفْعَال, as in the following examples.*

SUBSTANTIVE NOUNS.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|------------|----------|-----------|---------------------|
| أَضْوَاء | ضَوْء | Light. | أَقْيَار | قَيَّر | A shadow. |
| أَيَّام | يَوْم | A day. | أَنْوَاع | نَوْع | A species; or kind. |
| أَكْوَاب | كُوب | A garment. | أَفْوَاج | فَوْج | An army. |

* I believe that no rule of the Imperfect Plural is regularly applicable, by analogy, to all the nouns of any given class; but as many rules are stated to be so applicable, by most Grammarians, I shall take the fact for granted, at present; and assign, hereafter, the reasons which induce me to believe, that no form of the Imperfect Plural can be accurately applied to any given noun, except by the authority of prescription alone.

| | | | | | |
|----------|--------|--------------------|----------|-------|---------------------|
| اَقْوَال | مَودَر | A mode, or manner. | اَقْوَال | قَوْل | A speech. |
| اَصْوَات | صَوْت | A sound. | اَطْوَات | طَوْن | A collar. |
| اَلْوَح | لَوْح | A table, or plank. | اَشْوَاك | شَوْك | A thorn. |
| اَبْوَار | بُور | A bull. | اَلْوَان | لَوْن | Color. |
| اَفْوَاه | فَوَه | The mouth. | اَقْوَام | قَوْم | A tribe. |
| اَبْوَار | بُور | A blossom. | اَمْوَج | مَوْج | A wave. |
| اَهْوَال | هَوَال | Fear. | اَسْبَاب | سَبَب | A sword. |
| اَذْيَال | ذَيْل | A skirt. | اَدْيَار | دِير | A Christian church. |
| اَعَاب | عَيْب | A fault. | اَبْيَات | بَيْت | A distich. |

ADJECTIVE NOUNS.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|---------------|--------------------------------|-----------|--------------------------------|
| اَعْوَان | هَوْن | An assistant. | اَزْوَار | زَوْر | Vilifying, faint, or his tomb. |
| اَزْوَج | زَوْج | A match. | اَوْبَاش (originally اَبْوَاش) | بُوش | Sociable or jolly. |

اشباح

| | | | | | |
|----------|-------|-----------------------|----------|--------|-------------|
| أَشْيَخ | شَيْخ | An old man. | أَصْفَاء | صَفِيف | A guest. |
| أَعْيَان | مَيْن | The chief of a tribe. | أَعْيَار | عَيْر | A stranger. |

R U L E S E C O N D .

It is regularly applicable, by analogy, to every noun, whether substantive or adjective, which is formed on the Measure **فُعْل** ; as in the following examples.

S U B S T A N T I V E N O U N S .

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning |
|----------|-----------|---------------------------|----------|-----------|------------------------|
| أَخْلَاق | خُلُق | Morals. | أَحْزَان | حُزْن | Grief. |
| أَوْحَام | حُم | An order. | أَبْعَاد | بُعْد | Distance. |
| أَعْطَاب | عُطْب | The loins. | أَحْلام | حُلْم | A dream. |
| أَنْقَام | نُقْم | Sickness. | أَعْصَان | عُصْن | A branch. |
| أَقْطَار | قُطْر | A quarter of the compass. | أَلْطَاف | لُطْف | Kindness. |
| أَشْرَاق | شُور | Offal. | أَجْزَاء | جُزْء | A portion. |
| أَنْوَات | نُوت | Food. | أَرْوَاح | رُوح | The life, or The soul. |

| | | | | | |
|----------|------|---------|----------|-------|-----------------------|
| أَنْوَار | نُور | Light. | أَعْصَاء | عَصَو | A member of the body. |
| أَنْبَاب | نَبْ | Wisdom. | أَنْكَام | كَمْ | A sleeve. |

ADJECTIVE NOUNS.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|-----------|----------|-----------|----------|
| أَكْفَاء | كُفُو | An equal. | أَحْلَاء | حَلُو | Sweet. |
| أَمْرَار | مَر | Bitter. | أَحْرَار | حَر | Free. |

RULE THIRD.

IT is regularly applicable, by analogy, to every noun, whether substantive or adjective, which is formed on the measure **فِعْل** as in the following examples.

SUBSTANTIVE NOUNS.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|--------------|----------|-----------|------------|
| أَمْصَار | مَرْ | A city. | أَفْعَال | فِعْل | An action. |
| أَمْلاك | مَلِك | Property. | أَجْسَام | جِسْم | A body. |
| أَنْقَال | نَقْل | A load. | أَحْمَال | حِمْل | A burden. |
| أَرْزَاق | رِزْق | Subsistence. | أَشْعَار | شِعْر | Verse. |

| | | | | | |
|----------|--------|------------------------|----------------------------|-------|--|
| أَشْرَار | بَشِير | A veil. | أَشْكَار | فَكْر | Thought. |
| أَجْرَام | جَرَم | A body. | أَصْنَاف | صِنْف | A kind ; or species. |
| أَقْسَام | قِسْم | A portion. | أَبَار (originally أَبَار) | بُيْر | A well. |
| أَوْزَار | وَزَر | A load ; or crime. | أَوْزَاد | وَرَد | A section of the prescribed exercises of religion, read every day. |
| أَعْيَاد | عِيد | A Mohammedan festival. | أَدْيَان | دِين | Faith, Religion. |
| أَقْبَال | فِيل | An elephant. | أَحْيَان | حِين | A time. |
| أَسْرَار | سِر | A secret. | أَشْكَام | كَم | The outward leaf, or covering of a bud. |

ADJECTIVE NOUNS.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|------------------------|----------|-----------|------------------------------|
| أَبْكَار | بَكْر | A virgin. | أَحْجَاف | حِلْف | An oppressor ; also, Hollow. |
| أَمْثَال | مِثْل | Resembling. | أَصْنَاف | صِنْف | Like. |
| أَسْفَار | سِفْر | Written. (A book.) | أَحْبَاب | حَب | A friend. |
| أَضْدَاد | ضِد | Opposite ; or Adverse. | أَنْدَاد | نِد | Corresponding ; or Similar. |

RULE

RULE FOURTH.

It is regularly applicable, by analogy, to every noun whether substantive or adjective, which is formed on the Measure **تَقْل** as in the following examples.

SUBSTANTIVE NOUNS.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-----------|-----------|-------------------------|------------|-----------|-----------|
| أَشْجَارٌ | شَجَرٌ | A stone. | أَشْجَارٌ | شَجَرٌ | A tree. |
| أَمْرَضٌ | مَرَضٌ | A disease, or Sickness. | أَقْلَامٌ | قَلَمٌ | A pen. |
| أَنْفَاسٌ | نَفَسٌ | The breath. | أَفْئِمَةٌ | ثَمَرٌ | Fruit. |
| أَفْلاَكٌ | فَلَكَ | The Heavens. | أَجَالٌ | جَلٌّ | A camel. |
| أَعْلَامٌ | عَلَمٌ | A banner. | أَصْنَامٌ | صَمٌّ | An idol. |
| أَمْطَارٌ | مَطَرٌ | Rain. | أَجْسَادٌ | جَسَدٌ | The body. |
| أَعْيَانٌ | عَيْنٌ | Intelligence. | أَبَدٌ | أَبَدٌ | Eternity. |
| أَسَادٌ | أَسَدٌ | A lion. | أَلَمٌ | أَلَمٌ | Pain. |
| أَثَارٌ | أَثَرٌ | A sign. | أَبَاءٌ | أَبٌ | A father. |
| أَوْثَانٌ | وَتْنٌ | An idol. | أَوْرَاقٌ | وَرَقٌ | A leaf. |

اوجاع

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|----------|-------|---------------------------|----------|-------|------------|
| أَدْبَاج | وَجَع | Pain. | أَبْوَاب | بَاب | A door. |
| أَعْوَام | عَام | A year. | أَنْوَار | نَار | Fire. |
| أَنْمَاب | نَاب | The fore-teeth. | أَعْصَاء | عَصَا | A staff. |
| أَسْبَاب | سَبَب | A ligature. (A cause.) | أَعْدَاد | عَدَد | Reckoning. |

ADJECTIVE NOUNS.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|-------------|----------|-----------|-----------------------------|
| أَتْبَاع | تَبِيع | A follower. | أَخْلَاق | خُلُق | Old clothes. |
| أَسْلَاف | سَلَف | Ancestors. | أَخْلَاف | خَلَف | Posterity ; also, A son. |

RULE FIFTH.

It is regularly applicable, by analogy, to every noun, whether substantive or adjective, which is formed on the Measures *مَفْعِل* و *مُفْعَل* or *مُفْعَل* and also to every *مُتَأَنِّص* و *مُتَأَنِّص* which is formed on the Measure *مُتَوَلِّل*.

SUBSTANTIVE NOUNS.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|------------|----------|-----------|-----------|
| أَعْمَاد | عَمْد | The thigh. | أَعْقَاب | عَقِب | The heel. |

أَكْبَاد

| | | | | | |
|----------|-------|---------------|----------|-------|---|
| اَكْبَد | كَبِد | The liver. | اَوْعَال | وَعِل | A mountain goat. |
| اَكْف | كَف | The shoulder. | اَعْضَاد | عُضْد | The arm. |
| اَسْجَار | عِجْر | The buttocks. | اَفَاق | اُنْق | A quarter. (The horizon.) |
| اَعْنَاق | عُنُق | The neck. | اَنَاء | فَدَو | The colt of a horse, or an ass, no longer suckled by the dam. |

ADJECTIVE NOUNS.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|---------------------|----------|-----------|-------------------|
| اَكْوَاد | كَد | Wretched. | اَوْبَال | وَبِل | Timorous. |
| اَسْجَاد | سَجْد | Brave ; Courageous. | اَيَاقَا | يَقْظَا | Vigilant ; Awake. |
| اَجْنَاب | جُنْب | Impure. | اَعْرَال | عُرْل | Unarmed. |
| اَكْفَاء | كُفُو | Alike ; Resembling. | اَعْدَاء | عَدُو | An enemy. |

RULE SIXTH.

It is regularly applicable, by analogy, to every substantive noun formed on the Measures **فِئْل** ; or **فِئْل**.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|---------------|---------|-----------|-------------------|
| اَعْنَاب | عَنْب | A grape seed. | اَزَام | اَرَم | A direction post. |

| | | | | | |
|----------|----------|---------|--------|--------|----------|
| اِنْتَاه | اِنْتَاه | Monday. | اَبَال | اَبَال | A camel. |
|----------|----------|---------|--------|--------|----------|

RULE SEVENTH.

It is regularly applicable, by analogy, to every adjective noun formed on the Measures **فَيْعِل** or **فَعِيل**.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|----------------------------------|------------|-----------|--------------|
| اَنْصَار | نَصِير | An assistant. | اَحْبَاد | مَحْمَد | Venerable. |
| اَشْرَاف | شَرِيف | Noble. | اَقْرَان | قَرِين | Near. |
| اَرْدَال | رَذِيل | Mean. | اَبْرَار | پُرِنَا | Pure. |
| اِيتَام | يَتِيم | A child who has lost its father. | اَكْبَاه | كَمِي | Bold. |
| اَنْهَاب | نَيْب | Wife. | اَبْشَرَار | شَرِير | Wicked. |
| اَجْوَاد | جَبِيد | Excellent ; Pure. | اَمْوَات | مَيِّت | Dead. |
| اَفْجَار | خَيْر | Virtuous. | اَقْبَاس | بَكْس | Intelligent. |

RULE EIGHTH.

It is irregularly applicable, by the authority of prescription, to many nouns substantive or adjective, being formed on the measures **فَعْل**, which are not of the class termed **وَاَحْوَف** as mentioned in the first rule.

EXAMPLES.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|---|------------------------------------|-----------|--|
| اشخاص | شخص | A person. | أَرْطَا | رَهِط | A party. |
| أَفْهَام | فَهْم | Under- standing. | أَعْصَار | عَصْر | Time. |
| أَشْكَال | شَكْل | A figure. | أَنْهَار | نَهْر | A channel. |
| أَلْفَاظ | لَفْظ | A word. | أَنْف | نَفْس | The nose. |
| آلَاف | أَلْف | A thou- sand. | أَرَاءَ (originally أَرْأَى) | رَأَى | Under- standing. |
| أَوْقَات | وَقْتُ | Time. | أَوْضَاع | وَضَعَ | Placing any thing in any place. |
| أَوْصَاف | وَصْف | An attri- bute. | أَوَّام | وَهْم | A sponta- neous con- ception of the mind. |
| أَوْثَاف | وَقْف | Setting any thing apart for the use of the poor. | أَرْبَاب | رَبَّ | A cherish- er. |
| أَجْدَاد | جَد | A grand- father. | أَبْرَار | بَرَّ | Virtuous. |

R U L E N I N T H.

It is irregularly applicable, by the authority of prescription, to certain nouns substantive or adjective, formed on various measures, which need not be detailed.

E X A M P L E S.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|--|-----------|------------|-----------------------------|
| أَطْفَار | طَاهِر | Pure. | أَصْحَاب | صَاحِب | A companion. |
| أَشْقَار | شَقْرَة | A large knife. | أَنْدَاب | نَذِيَة | The mark of an old wound. |
| أَزْهَار | زَهْرَة | A blossom. | أَحْدَاق | حَدَقَة | The pupil of the eye. |
| أَنْوَاق | نَاقَة | A she camel. | أَمْزَار | مَرَة | Gall. |
| أَشْبَاع | شَيْعَة | A Moohum-mudan Sheeah. (N. B. Sheeah is the name of a religious sect.) | أَدَام | إِدَام | Any thing eaten with bread. |
| أَجْنَان | جَنَان | The heart. | أَجَوَاد | جَوَاد | A liberal man, or woman. |
| أَجْنَان | يَمِين | An oath. | طَائِفُوس | الطَّوَّاس | A peacock. |

MEASURE SECOND اِفْعَالَة.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, to every masculine substantive noun consisting of four letters; provided the third letter be a مَرَة or simple long vowel. In other words, it is regularly applicable to all those masculine substantive nouns, which are formed on the Measures فَعَال and فَعَال; فَعَال and فَعَال; فَعَال or فَعَال &c.

EXAMPLES.

EXAMPLES.

MEASURE مِثَال.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|------------|-----------|----------|------------|-----------|--------------|
| أَطْعَمَهُ | طَعَام | Food. | أَمْثَلُهُ | مَكَان | A place. |
| أَزْمَنُهُ | زَمَان | Time. | أَمْتَنُهُ | مَتَاع | Merchandise. |
| أَشْرَبَهُ | شَرَاب | Drink. | أَجْوَبَهُ | جَوَاب | An answer. |
| أَوَّاهُ | أَوَان | A time. | أَدْوِيَهُ | دَوَاء | A medicine. |

MEASURE مِثَال.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|------------|-----------|-----------------------|------------|-----------|---------------------------------|
| أَحْمَرُهُ | حَمَار | An ass. | أَمْرُهُ | مِثَال | An order. |
| أَحْمَرُهُ | رِجَال | A woman's head drefs. | أَمْرُهُ | مِرْجَاج | Temperament. |
| أَلْبَسَهُ | لِبَاس | Clothes. | أَشْعَرُهُ | شِعَار | A garment worn next the skin. |
| أَرَادَهُ | رِوَادِق | A house. | أَقْبَسَهُ | قِيَاس | Value ; Measure ; Analogy ; &c. |
| أَغْذِيَهُ | غِذَاء | Food. | أَبْنَاهُ | بِنَاء | A building. |

| | | | | | |
|------------|-----------|-------------|-----------|---------|-----------|
| أَنْبَءٌ | أَنْبَاءٌ | A vessel. | أَوْعَبَ | وِءَاءٌ | A vessel. |
| أَلْوَبَءٌ | لِوَاءٌ | A standard. | أَسْنَاءٌ | سِنَانٌ | A spear. |
| أَزْمَاءٌ | زِمَامٌ | A rein. | أَعْيَاءٌ | عِمَانٌ | A bridle. |

MEASURE مِثَالٌ.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-------------|-----------|-----------------------|-------------|-----------|------------|
| أَفْئِشَاءٌ | فَمَاشٌ | House-hold effects. | أَبْجَرَاءٌ | بَخَارٌ | Vapour. |
| أَغْرَبَاءٌ | غُرَابٌ | A raven. | أَذْجَاءٌ | دُخَانٌ | Smoke. |
| أَسْوَءٌ | سُؤَالٌ | A question. | أَقْبَاءٌ | قُؤَادٌ | The heart. |
| أَرْوَقَةٌ | رُؤَاقٌ | A house. | أَدْعَاءٌ | دُعَاءٌ | A prayer. |
| أَشْتَاءٌ | شُعَاعٌ | The light of the sun. | أَذْبَاءٌ | ذُبَابٌ | A fly. |

MEASURES مِقْيَلٌ AND مِقْوَلٌ.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-------------|-----------|------------|-------------|-----------|------------------|
| أَبْعَرَاءٌ | بَعِيرٌ | A camel. | أَرْغَفَاءٌ | رَغِيفٌ | A cake of bread. |
| أَنْصِبَاءٌ | نَصِيبٌ | A portion. | أَنْبِلَاءٌ | نَبِيلٌ | A channel. |

| | | | | | |
|------------|-----------|---------------------|------------|---------|----------------------------|
| أَوْرِدَهُ | وَرِيدَهُ | The jugular artery. | أَجَنَّهُ | جَبِينُ | An embryo. |
| أَسْرَهُ | سَرْبِرُ | A throne. | أَوَّلَهُ | وَلِيلُ | The road; A roof &c. |
| أَخْرَجَهُ | خُرُوفُ | A lamb. | أَعْبَدَهُ | عَمُودُ | A pillar. |

To the preceding examples may be added the words **لِسَانُ** *The tongue*; Plural **أَلْسِنَةٌ**; **بِرَاحُ** *Armour*; Plural **أَسْتَحْ**; **عَقَابُ** *An eagle*; Plural **أَعْقَابُهُ**; and **إِمَامُ** *Preceding*; Plural **أَيْمَمُهُ**; but this form of the Plural is irregularly applicable to these words; because the three first are of the feminine gender, and the fourth is an adjective noun.

R U L E S E C O N D .

It is very generally (though not invariably,) applicable to those adjectives of the class termed **مُضَاعَفٌ**, which are formed on the Measure **فَعِيلٌ**; and have not the sense of passive participles; and also to some few adjectives of the same class, having that sense; and to some others, which are not of the **مُضَاعَفٌ** or Homogeneous class.

E X A M P L E S .

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|------------|-----------|--------------|------------|-----------|-------------|
| أَشْرَهُ | شَرِيحُ | Covetous. | أَجَلَّهُ | جَلِيلُ | Glorious. |
| أَمْرَهُ | عَزِيزُ | Precious. | أَحَبَّهُ | حَبِيبُ | Beloved. |
| أَظَنَّهُ | ظَنِينُ | Suspected. | أَعْبَيْهِ | عَبِيٌّ | Stammering. |
| أَفْجَبَهُ | فَجِيٌّ | A confidant. | أَفْصَيْهِ | فَصِيٌّ | A child. |

R U L E

RULE THIRD.

It is irregularly applicable, by the authority of prescription, to a good many nouns, formed on various measures, such as

فَقْلٌ وَفَقْلٌ وَفَقْلٌ وَفَقْلٌ وَفَقْلٌ وَفَقْلٌ وَفَقْلٌ وَفَقْلٌ &c.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-------------|-----------|--|-------------|-----------|--|
| أَفْرَجٌ | فَرَجٌ | A chicken. | أَوْسَبٌ | وَسْبٌ | A rent or fissure. |
| أَقْدَرٌ | قَدْرٌ | Stature. | أَقْدَرٌ | قِرْحٌ | An unpointed arrow. |
| أَجْرِيَّةٌ | جَرَوْ | A whelp, or puppy. | أَفْنَةٌ | فَنٌ | A slave whose parents are also slaves. |
| أَقْرَطٌ | قَرَطٌ | An earring. | أَجْرِيَّةٌ | جَرَوْ | A whelp, or puppy. |
| أَطْبَقَةٌ | طَبَقٌ | A plate for food, &c. | أَبْوَبَةٌ | بَابٌ | A door. |
| أَدْوَرَةٌ | دَارٌ | A house. | أَخْوَلَةٌ | خَالٌ | A maternal uncle. |
| أَقْبَبٌ | قَبَا | The back of the neck. | أَبْطَنٌ | بَاطِنٌ | The inside of any thing. |
| أَوْدِيَّةٌ | وَادِيٌ | A desert. | أَحْجَبٌ | نَاجِبٌ | A region, or quarter. |
| أَعْلَمَةٌ | عَمِيلٌ | The family of a man; or those who depend on him for subsistence. | أَرْمَضَةٌ | رَمَضَانٌ | The month of Ramadan. |

MEASURE

MEASURE THIRD **اَقْسَل**.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, to every substantive noun (except those of the class termed **اَبْرَاف**) which is formed on the Measure **اَقْسَل**.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|--|---------|-----------|----------------------------|
| اَقْسَل | اَقْسَل | The scale of a fish ; also A small coin. | اَقْسَل | اَقْسَل | An arrow. |
| اَقْسَل | اَقْسَل | A mushroom. | اَقْسَل | اَقْسَل | A measure of corn ; &c. |
| اَقْسَل | اَقْسَل | A bucket. | اَقْسَل | اَقْسَل | A deer. |
| اَقْسَل | اَقْسَل | The hand. | اَقْسَل | اَقْسَل | A species of water lizard. |

RULE SECOND.

IT is regularly applicable, by analogy, to every substantive noun consisting of four letters, of which the third is a **مَدَّة**, or simple long vowel; provided, however, that such substantive shall be feminine by having the letter **ل** understood, though not expressed. These substantive nouns generally occur on the Measures **اَقْسَل** ; **اَقْسَل** ; **اَقْسَل** ; or **اَقْسَل** ; and the letter **ل** is known to be understood in the primitive, by referring to some of its derivatives, (as the diminutive, for example) in which it must be expressed.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|---------------|---------|-----------|-----------------------|
| أَمْعَى | عَمَى | A female kid. | أَجْنَح | جَنَاح | A wing. |
| أَذْرَع | ذِرَاع | A cubit. | أَشْئَل | شِمَال | The left hand. |
| أَعْقَب | عُقَاب | An eagle. | أَكْرَم | كِرَام | The hoof of a cow &c. |
| أَيْمَن | يَمِين | An oath. | أَطْرَق | طَرِيق | The road. |

RULE THIRD.

IT is irregularly applicable, by the authority of prescription, to a good many nouns substantive or adjective, formed on some one or other of the following measures.

MEASURES فِعْلٌ AND فَعْلٌ.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|----------------------|---------|-----------|---------------------|
| أَذْئِب | ذِئْب | A wolf. | أَرْجُل | رِجْل | The foot. |
| أَنْقَح | نَحِج | An un-pointed arrow. | أَجْلَف | جِلْف | Hollow, also Mean. |
| أَنْقَل | قَل | A lock. | أَرْبَع | رَبْع | A fourth part. |
| أَصْدَب | صَب | The loins. | أَقْرَر | قَرَر | The menstrual flux. |
| أَكْوَر | كْوَر | A pack saddle. | أَلْب | لَب | Wisdom. |

MEASURES

MEASURES فَعْلٌ AND فَعِلٌ AND فَعْلَةٌ.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|-----------------|-------------------------------|-----------|------------------|
| أَجْبَلٌ | جَبَلٌ | A hill. | أَصْخَرٌ | صَخْرٌ | A stone. |
| أَزْمَنٌ | زَمَنٌ | Time. | أَعْصَا | عَصَا | A staff. |
| أَنْمِرٌ | نَمِرٌ | A panther. | أَكْبَدٌ | كَبِدٌ | The liver. |
| أَضْحَجٌ | ضَحَجٌ | A hyena. | أَسْحَجٌ | سَحَجٌ | A beast of prey. |
| أَرْقَبٌ | رَقَبَةٌ | The neck. | أَكْمٌ | أَكْمَةٌ | A little hill. |
| أَمَى | أَمَةٌ | A female slave. | أَنْوَنٌ أَوْنٌ أَسْنَى | نَاوَةٌ | A she camel. |

MEASURES فَعْلٌ AND فَعِلٌ OF THE أَجَوِفُ CLASS.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-------------------------------------|-----------|----------|-----------|-----------|------------|
| أَقْوَسٌ | قَوْسٌ | A bow. | أَثَوْبٌ | ثَوْبٌ | A garment. |
| أَسِيفٌ | سِيفٌ | A sword. | أَعْيُنٌ | عَيْنٌ | The eye. |
| أَدْوَارٌ أَدْوَارٌ أَدْوَارٌ | دَارٌ | A house. | أَنْوَارٌ | نَارٌ | Fire. |

وَسَوْقٌ

| | | | | | |
|---------|------|-------------------|---------|------|------------------------------------|
| أَسْوَق | ساق | The leg. | أَصْوَع | صَاع | The name of a measure of quantity. |
| أَخُول | خَال | A maternal uncle. | أُتَيْب | نَاب | The fore-teeth. |

MEASURES مَقَال , فَعِيل , AND فَعُول , OF THE
MASCULINE GENDER.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|---------------|---------|-----------|---------------------------|
| أَيَّام | يَوْم | The day. | أَزْمَن | زَمَان | Time. |
| أَمَاكِن | مَكَان | A place. | أَرْغَف | رَغِيف | A cake of bread. |
| أَبْجُن | بَجِين | The forehead. | أَبْجَن | بَجِين | A child before its birth. |
| أَمْشِي | مَشِي | A child. | أَرْسَل | رَسُول | A messenger. |

THE application of this plural to feminine nouns formed on the Measures مَفْعِل , فَعِيل , and فَعُول , is very general, though not universal, as قَدَر *A kettle*; Plural أَقْدَر *A step*; Plural أَقْدُم *The hip*; Plural أَقْمَر , and عُنُق *The neck*; Plural أَعْنُق , &c.

MEASURE FOURTH فَعْلَة .

THIS form of the plural is not regularly applicable to any one class of Arabic nouns. It nevertheless does sometimes occur in the language, as the plural of a good many nouns, formed on various measures which need not be detailed.

EXAMPLES.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|------------|-----------|-------------------|-----------|-----------|---|
| وَلَدَهُ | وَلَدٌ | A son. | جَارُهُ | جَارٌ | A neighbour. |
| اِخْوَتُهُ | اِخٌ | A brother. | فَيْقَهُ | فَيْقٌ | Even ground. |
| رِشِيخُهُ | رِشِيخٌ | An old man. | بُتْرُهُ | بُتْرٌ | A bull. |
| لَحْمُهُ | لَحْمٌ | Salt. | عَلْبُهُ | عَلْبٌ | A Gubr ; or Worship- per of fire. |
| رِشِيخُهُ | رِشِيخٌ | A chief- tain. | جَائِلُهُ | جَائِلٌ | Great. |
| طَلْمُهُ | طَلْمٌ | A kind of mat. | صَبِيَّهُ | صَبِيٌّ | A child. |
| غَزَالُهُ | غَزَالٌ | A deer. | ظَلْمُهُ | ظَلْمٌ | A boy. |
| شَبِيحُهُ | شَبِيحٌ | Courage- ous. | بَيِّنُهُ | بَيِّنٌ | Obvious. |

جمع کثرت

O R

THE PLURAL OF MULTITUDE.

It has already been stated that the plural of Multitude, though not properly applicable to any number below eleven, is indiscriminately applied, in the Persian language, to indicate *simpl* plurality. The term Plurality, as it is now used, is not however applicable to any number below three; because Duality will be generally expressed in the Dual Number.

THE Plural of Multitude has been divided into two classes, of which the second is distinguished from the first by the terms *مَنْشَى الْجَمْعِ*, or *مَنْشَى الْجَمْعِ*, or *مَنْشَى الْجَمْعِ*; *The last of Plurals*; or *The extreme boundary of Plurals*; or *The Plural of Plurals*; these terms being used by Arabian Grammarians, to indicate that a noun formed on any of the measures of *مَنْشَى الْجَمْعِ*, whether such noun be itself in the plural or in the singular number, admits of no subsequent form of the imperfect plural to be derived from it.

THE rules for the formation of the *مَنْشَى الْجَمْعِ* will be detailed hereafter; and we now proceed to detail the rules applicable to the formation of the *غَيْرِ مَنْشَى الْجَمْعِ*, or those plurals of Multitude which belong to the first class.

PLURALS of this class are invariably formed on some one or other of the nineteen measures which are now to be detailed, together with the rules that guide and restrict the application of each measure.

MEASURE FIRST *قَبْل*.

RULE FIRST.

THIS form of the plural is regularly applicable to both genders of every adjective, having its masculine formed on the measure *أَفْعَل*, and its feminine formed on the measure *أَفْعَلَا*.

EXAMPLES.

| Plural. | Feminine. Singular. | Masculine. Singular. | Meaning. | Plural. | Feminine. Singular. | Masculine. Singular. | Meaning. |
|---------|------------------------|-------------------------|----------|---------|------------------------|-------------------------|----------|
| أَحْمَر | أَحْمَرَا | أَحْمَر | Red. | أَبْلَه | أَبْلَهَا | أَبْلَه | A fool. |
| أَصْفَر | أَصْفَرَا | أَصْفَر | Yellow. | أَبْهَم | أَبْهَمَا | أَبْهَم | Dumb. |

سود

| | | | | | | | |
|--------|----------|---------|-------------------|---------|----------|---------|----------------|
| سَوْد | سَوْدَار | أَسْوَد | Black. | حَوْر | حَوْرَاء | أَحْوَر | Black eyed. |
| بَيْض | بَيْضَاء | أَبْيَض | White. | مَسْر | عَبَار | أَعْبَس | A white camel. |
| مِيزَن | عَيْنَاء | أَعْيَن | Having fine eyes. | مَتْمِي | عُغْمَب | أَعْمَى | Blind. |
| عَرَّ | عَرَّاء | أَعْرَّ | Splendid. | مَم | مَمَّاء | أَمَم | Deaf. |

THE plural **بَيْضَار** is also accurately formed from **بَيْض**
A desert; which is not an adjective, but a substantive noun.

R U L E S E C O N D.

It is irregularly applicable to a good many nouns substantive or adjective, that are formed on various measures, such as **فَعْل** و **فَعْلَل** و **فَعْلَال** و **فَعْلَلَل** و **فَعْلَلَلَل** &c.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|------------------------|---------|-----------|-------------------|
| جَمَل | جَمَل | A camel. | خَشَب | خَشَب | Wood. |
| أَسَد | أَسَد | A lion. | دَوَار | دَوَار | A house. |
| نُور | نَار | Fire. | نَبَب | نَاب | An old she camel. |
| بَدَن | بَدَنَة | A camel for sacrifice. | نُون | نَاقَة | A she camel. |

نور

| | | | | | |
|-------|--------|--|--------|--------|------------------------------|
| قَوْر | قَارَه | A small hill near a large one. | مَزَل | مَازِل | A camel having cut his teth. |
| حَوَط | حَاط | A woman or camel not producing young for some years, but not barren. | حَجَّ | حَاج | A pilgrim to Mecca. |
| قَوْب | قَائِب | A well. | مِثَى | مِثَى | A camel in his sixth year. |
| لَذ | لَذِيذ | Wine, or spirits of a good flavor. | حَرَط | حَرُوط | An unmanageable animal. |
| مَلَع | مَلُوع | A sharp sword. | لَبَن | لَبِين | A camel giving milk. |
| عَفُو | عَفُو | Very forgiving. | جَرَب | جَرَاب | A bag for provisions. |
| بَسْر | بَسَر | The left hand. | خَوْن | خَوَان | A dinner board. |
| بَوْن | بَوَان | A tent pole. | بَشِير | بَشَار | Saturday. |

To the preceding examples a good many others might doubtless be added, as *مُرْل* *An unarmed man*; Plural *مُرَل*; &c. but they are of too little importance to merit insertion.

MEASURE SECOND مَثَل.

THIS form of the plural, in the opinion of most grammarians, is not regularly applicable to any one class of Arabic nouns; but it is very generally (some indeed believe universally) applicable to those nouns, whether substantive or adjective, that are formed on the measures *فَعَال*, *فَعَال*, *فَعِيل*, *فَعُول*, and *فَاعِل* under the restrictions mentioned in the following rules.

RULE

RULE FIRST.

It is applicable to nouns substantive or adjective, formed on the Measures **فَعَال** and **فَعَال**, of which the medial and final radicals are not homogeneous.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|--|---------|-----------|----------------------------|
| قُدُل | قَدَال | The back of the head. | أُنُس | أَنَان | A she afs. |
| مُصَح | مَصَاع | A smart clever woman. | نُور | نَوَار | A female divorcee. |
| رُبُع | رِبَاع | A camel having call his four outermost fore-teeth. | كُتُب | كِتَاب | A book. |
| مُتَر | مَرَار | An afs. | ذُرُوع | ذِرَاع | A cubit. |
| كُتُر | كِرَار | A fat woman ; or camel. | فُنُك | فِنَاك | A woman having large hips. |

RULE SECOND.

It is applicable, *first*, to nouns substantive or adjective, being formed on the Measures **فَعِيل** and **فَعُول**, which do not possess the sense of a passive participle ; and *secondly*, to many adjectives formed on the measure **فَاعِل** without any restriction.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|------------------|---------|-----------|-----------|
| رُعَف | رُعِف | A cake of bread. | سُرُر | سَرِير | A Throne. |

| | | | | | |
|---------|----------|------------------------------------|---------|----------|-------------|
| طَرِيقٌ | طَرِيقِي | A road. | سَبِيلٌ | سَبِيلِي | A road. |
| نَذِيرٌ | نَذِيرٌ | One who warns or cautions another. | جَدِيدٌ | جَدِيدٌ | New. |
| عَمُودٌ | عَمُودٌ | A pillar. | صَبُورٌ | صَبُورٌ | Patient. |
| عَجُوزٌ | عَجُوزٌ | Weak. | غَبُورٌ | غَبُورٌ | Jealous. |
| عَادِلٌ | عَادِلٌ | Just. | تَاجِرٌ | تَاجِرٌ | A merchant. |

It is also applicable to the word *رَسُولٌ*, *Sent*; Plural *رُسُلٌ*, which is a passive participle.

R U L E T H I R D.

It is applicable to a very few nouns substantive or adjective, that are formed on various measures; such as *فَعْلٌ* و *فَعْلٌ* و *فَعْلٌ* &c.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning |
|---------|-----------|----------------------|---------|-----------|---------------------|
| رَهْنٌ | رَهْنٌ | A pledge. | عَبْدٌ | عَبْدٌ | A slave. |
| سَقْفٌ | سَقْفٌ | The roof of a house. | فَلَكٌ | فَلَكٌ | A sphere; or orbit. |
| نُصْفٌ | نُصْفٌ | A middle aged woman. | نَمْرٌ | نَمْرٌ | A panther. |

نَشْن

| | | | | | |
|-------|-----------|----------|-------|------------|-----------------------|
| حُشْن | حِشْن | Harsh. | وُحْل | وَحْل | A mountain goat. |
| فُحْج | فِحْج | A hyena. | بُفْر | بَفْرَه | One bull or cow. |
| ثُمر | ثِمْرَه | Fruit. | خُشب | خَشَبَه | Wood. |
| سُفن | سِفِينَه | A boat. | شُج | شَجِيْعَه | A bold woman. |
| مُدن | مَدِيْنَه | A city. | مُحف | مُحَمَّدَه | A treatise or letter. |

RULE FOURTH.

It is optional to substitute the mark *Sookoon*, for the vowel *Zumma* of the medial radical, in every plural of this class; and if the medial radical be واو, the observation of this rule becomes, not merely optional, but necessary. Examples: رَهْن *A pledge*; Plural رَهْن or رَهْن *Middle aged*; Plural رَهْن, not رَهْن *A portico*; Plural رَهْن, not رَهْن &c.

RULE FIFTH.

If the medial radical be ياء, the vowel *ضمه* of the medial radical may be retained or rejected with equal accuracy; but if it be rejected, the vowel *ضمه* of the primal radical must be changed into كسره. Examples: صَيْد *A huntsman*; Plural صَيْد or صَيْد *A fowl laying many eggs*; Plural صَيْد or صَيْد &c.

MEASURE THIRD فُعْل.

RULE FIRST.

This form of the Plural is regularly and universally applicable, by analogy, to every substantive noun of which the singular is formed on the Measure فُعْل.

EXAMPLES.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|----------------------------|----------|------------|--|
| كَلِمَات | كَلِمَةٌ | A speech ; or subtilty. | نُقَط | نُقْطَة | A point. |
| خُطَب | خُطْبَةٌ | An oration. | مُحَضِّم | مُحَضِّمَة | A present. |
| كُتُب | كِتَابٌ | A book ; or treatise. | جُل | جُلَّة | The whole ; or A sen- tence. |
| أَكَل | أَكَلَةٌ | A mouth- ful. | ظُلَم | ظُلُمَة | Darkness. |
| صُور | صُورَةٌ | A figure. | مُرْمِي | مُرْمِيَةٌ | The handle of any thing. |
| فُهْم | فُهْمَةٌ | Understan- ding. | كَلَى | كَلَىَّة | The kid- neys. |
| أُمَم | أُمَمَةٌ | A tribe. | حُلل | حُلَّة | A sheet. |
| دُرر | دُرَّة | A pearl. | سُنن | سُنَنَة | A road ; Manner ; Institution ; &c. |
| حُجج | حُجَّة | A proof. | غُرر | غُرَّة | The first day of eve- ry month. |

RULE SECOND.

It is regularly applicable, by analogy, to the feminine gender of every *إِسْمٌ تَقْبِيلٌ* that gender being invariably formed on the Measure *تَعْلِي* as formerly explained. It is also applicable to every noun formed on the Measure *مُتَدَد* but such nouns are of rare occurrence in the Persian language.

EXAMPLES.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|----------------------------------|---------|-----------|--------------------------|
| أَوَّل | أَوَّلَى | First. | أَخَر | أَخْرَى | Last. |
| فَضْل | فَضْلَى | More, or Most ex- cellent. | كَبَر | كَبَرَى | Greater, or Greatest. |
| صَغَر | صَغَرَى | Smaller, or Smallest. | عَظَم | عَظَمَى | Greater, or Greatest. |
| دَقَى | دَقْبَى | Nearer, or Nearest. | جُمُع | جُمُعَة | Friday. |

RULE THIRD.

It is irregularly applicable to a very few nouns substantive or adjective, that are formed on various measures; such as *وَقْتَة*, *وَقْتَة*, *وَقْتَة*, *وَقْتَة*, &c.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|----------------------|---------|-----------|------------|
| زَوْت | زَوْتَة | A period of time. | دَوَل | دَوَلَة | Wealth. |
| قَرْي | قَرْيَة | A village. | لَحْمَى | لَحْمَة | The beard. |
| حُلَى | حُلَايَة | An orna- ment. | سَرَر | سَرِيرَة | A throne. |
| رَوَى | رَوَايَة | A dream. | مَدَى | مَدَوَة | An enemy. |

MEASURE FOURTH *فَعْل*.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, to every substantive noun formed on the Measure *فَعْلَة*, which has lost none of its radical letters. (N. B. By this restriction, the words *مِثْلَة*, and *زَيْلَة*, (originally *مِثْلَة*, and *زَيْلَة*,) &c. are obviously excluded from the operation of the rule; because these words have lost the primal radical, namely *واو*.)

EXAMPLES.

| <i>Plural.</i> | <i>Singular.</i> | <i>Meaning.</i> | <i>Plural.</i> | <i>Singular.</i> | <i>Meaning.</i> |
|----------------|------------------|-----------------------------------|----------------|------------------|--------------------------------|
| نِعَم | نِعْمَت | Bounty. | نِيب | نِيبَت | Relation; or Connexion. |
| حِرَف | حِرْفَة | An occupation; or Trade. | حِكَم | حِكْمَت | The knowledge of every thing. |
| مِحَن | مِحْنَت | Trial; or Labour. | فِشَن | فِشْنَة | Contention; or Strife. |
| نَحْل | نَحْلَة | A religious creed; Faith; &c. | بِشَم | بِشْمَة | Nature; Disposition; or Habit. |
| قِمْ | قِمْت | The price, or worth of any thing. | جِيل | جِيلَة | A stratagem. |
| بِشِج | بِشِجَة | A Christian Church. | بِشِر | بِشِرَت | A disposition; or Habit. |
| رِشَلِي | رِشَوَت | A bribe. | لِحْي | لِحْيَة | The beard. |

| | | | | | |
|-----------------------|--------|-----|---|-------|-----|
| A story. | قِصَّة | قص | Intention ; Refolution ; Defire ; &c. | اِمْت | هم |
| A religious creed. | مِلَّت | ملل | Sicknefs; or A caufe. | طَلت | طلل |

RULE SECOND.

It is generally or (in the opinion of the grammarian ^{فرا}) universally applicable to those substantive nouns formed on the Measure ^{قَمَة}, of which the letter ^ي is the medial radical. Examples: ^{خَيْمَة} *A tent*; Plural ^{خَيْمَات}; ^{فَيْعَة} *Landed property*; Plural ^{فَيْعَات}.

R U L E T H I R D.

It is irregularly applicable to various nouns, not included under either of the preceding rules.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|---------------------------|---------|-----------|---------------------------------|
| حُرَف | حَرْف | A side ; or corner. | طَلَل | طَل | Slight rain. |
| بُذَر | بَذَرَة | A purse. | قَصَع | قَصَة | A large cup. |
| حَلَق | حَلَقَة | A ring ; or Circle. | عَلَج | عَلَجَة | A Gubr ; or Worshipper of fire. |
| لَقَم | لَقْمَة | A camel fit to be milked. | فَقَم | فَقَامَة | The stature of a man ; &c.. |
| مَرَة | مَرَة | Once ; or One time. | عَادَة | عَادَة | Habit ; or Custom. |

MEASURE

THIS form of the
every adjective form
attribute peculiar to
for its final radical.

| Plural. | Singular. |
|-----------|-----------|
| حَفَظَهُ | حَافِظٌ |
| ظَلَمَهُ | ظَالِمٌ |
| خَجَرَهُ | خَاجِرٌ |
| لَقَعَهُ | لَاقِظٌ |
| كَافَرَهُ | كَافِرٌ |
| فَسَدَهُ | فَاسِقٌ |
| فَنَّاهُ | فَاعِلٌ |
| وَرَّثَهُ | وَارِثٌ |

MEASURE FIFTH مَقْعَة.

RULE FIRST.

THIS form of the plural is regularly applicable , by analogy, to every adjective formed on the Measure مَائِل , which denotes an attribute peculiar to rational beings ; and has neither وَاو nor يَاء for its final radical.

E X A M P L E S .

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-----------|-----------|-----------------------------|----------|-----------|-------------------------|
| حَفَظَهُ | حَافِظٌ | A guardian. | طَلَبَهُ | طَالِبٌ | A seeker. |
| ظَلَمَهُ | ظَالِمٌ | A tyrant. | سَكَنَهُ | سَاكِنٌ | A resident. |
| عَجَزَهُ | عَاجِزٌ | Weak ; or Helpless. | طَبَعَ | طَابِعٌ | A follower. |
| لَمَعَهُ | لَاجِئٌ | Adjoining ; or A dependant. | فَجَرَهُ | فَاجِرٌ | Vicious. |
| كَفَرَهُ | كَافِرٌ | An infidel. | حَسَدَهُ | حَاسِدٌ | Envious. |
| فَسَدَهُ | فَاسِقٌ | Vicious. | مَهَرَهُ | مَاهِرٌ | Skilful. |
| فَعَّلَهُ | فَاعِلٌ | An agent. | عَمَلَهُ | عَامِلٌ | An agent. |
| وَرَثَهُ | وَارِثٌ | An heir. | تَوَدَّ | تَائِدٌ | A leader (of blindmen.) |

خَوْنَهُ

| | | | | | |
|---------------|--------|--------------|---------|--------|-----------|
| فَاعٍ خَوَّعَ | خَائِن | Treacherous. | بَاعَ | بَائِع | A vender. |
| صَانَع | صَانِع | A framer. | بَرَّرَ | بَارٍ | Virtuous. |

THIS form of the plural is also applicable to *بَاعِن* A crow in the act of crowing; Plural *بَاعِن*, although that word does not denote an attribute peculiar to rational beings.

R U L E S E C O N D .

It is irregularly applicable to a few nouns, substantive or adjective, that are formed on various measures; such as, *قَتَلَ* و *قَتِيل* و *قَتِيل* و *قَتِيل* و *قَتِيل* و *قَتِيل* و *قَتِيل* &c.

E X A M P L E S .

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|-----------------------------|----------|-----------|---------------------|
| بَرَّرَ | بَرَّ | Virtuous. | هَكَّاه | هَكَّ | Dull & or Supid. |
| جَبَّه | جَبَّ | A friend. | صَلَبَه | صَلَب | Rude & or Harsh. |
| طَنْبَه | طَنْب | A tent-rope. | مَالَه | مَال | Wealthy. |
| رَاذَه | رَاذ | A plasterer; or Builder. | خَارَه | خَيْر | Virtuous. |
| سَادَه | سَاد | A chieftain. | عَائِلَه | عَائِل | A man's family. |

| | | | | | |
|----------|----------|----------|------------|-----------|---------------|
| شَجَبَةٌ | شَجَابٌ | Bold. | خَبِيْثَةٌ | خَبِيْثٌ | Wicked. |
| سَرَاةٌ | سَرِيَتْ | Liberal. | اَكْرَهَ | اَتَكَرَّ | A husbandman. |

مُقْتَنَةٌ MEASURE SIXTH

THIS form of the plural is regularly applicable to every adjective of the *تَامِض* or *Imperfect class*, which is formed on the Measure *وَمَائِلٌ* and denotes an attribute peculiar to rational beings. (N. B. The last letter of such adjectives must be obviously an original *يَا* or it must be a *واو*, changed into *يَا* by the fifteenth rule of the *اِعْمَال*. In either case, these letters will be changed into *الف*, in the plural number, by the seventh rule of the *اِعْمَال*. Example: *وَأَعْي* A petitioner; originally *وَأَعُو*; Plural: *وَعَوَاةٌ*; originally *وَعُوَّةٌ*; Measure *مُقْتَنَةٌ*.)

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|-------------|-----------|-----------|---------------------------|
| غُرَاةٌ | غَارِيٌّ | A warrior. | وَأَيْةٌ | وَأَيْ | Wife. |
| قُضَاةٌ | قَاضِيٌّ | A judge. | بَاطِلَةٌ | بَاطِعٌ | A rebel. |
| عَصَاةٌ | عَاصِيٌّ | A sinner. | نَهْيَةٌ | نَهِىٌّ | A prohibiter. |
| رَوَاةٌ | رَاوِيٌّ | A relater. | هَدَاةٌ | هَادِيٌّ | A guide to the right way. |
| جَنَاةٌ | جَانِيٌّ | A criminal. | عَدَاةٌ | عَادِيٌّ | A enemy. |

مَرَاةٌ

| | | | | | |
|----------|--------|------------------------|----------|--------|-------------------|
| مَرَاة | عَارِي | Naked. | مُتَمَاة | حَامِي | A preserv- er. |
| مُتَمَاة | نَاعِي | A master of Syntax. | مُتَمَاة | حَاكِي | A relater. |

THIS form of the plural is also applicable to *پازي* *Abazuk*; Plural *مَرَاة*, which does not denote an attribute peculiar to rational beings. It is to be observed, however, that this word is also an adjective signifying *Oppressive*.

THE irregular application of this form of the plural is not very common in the Persian language; and the words *کاخ* *An upper apartment*; Plural *کاخه* *Useless; Extinct; &c.* Plural *مُتَمَاة* *Liberal*; Plural *مُتَمَاة* *Bold*; Plural *مُتَمَاة* and *مُتَمَاة* *Weak*; Plural *مُتَمَاة* furnish the only examples that need be adduced.

MEASURE SEVENTH *مِقْدَمَة*.

THIS form of the plural is not regularly applicable to any one class of Arabic nouns; and, being of rare occurrence in the Persian language, its application will be sufficiently illustrated by the following

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|-----------|----------|-----------|---|
| مُتَمَاة | مُتَمَاة | A monkey. | مُتَمَاة | مُتَمَاة | A Gubri, or Worship- per of fire. |
| مُتَمَاة | مُتَمَاة | A cock. | مُتَمَاة | مُتَمَاة | An ele- phant. |

| | |
|----------|----------|
| مُتَمَاة | مُتَمَاة |
| مُتَمَاة | مُتَمَاة |
| مُتَمَاة | مُتَمَاة |
| مُتَمَاة | مُتَمَاة |
| مُتَمَاة | مُتَمَاة |
| مُتَمَاة | مُتَمَاة |
| مُتَمَاة | مُتَمَاة |

ME

THIS form of
of every adjective
which is not of the

| Plural. | Feminine. Singular. | Meaning. |
|----------|------------------------|----------|
| مُتَمَاة | مُتَمَاة | |
| مُتَمَاة | مُتَمَاة | |

| | | | | | |
|-----------|-------|---------------|---------|--------|--------------------------------------|
| هَرَّة | هَر | A cat. | قَطَّة | قَط | A cat. |
| قِرْطَة | قِرْط | Ear-rings. | كُوْنَه | كُوْن | A house of reeds without any window. |
| جِبَّة | جُب | A jar. | جَبَّة | جُب | A very deep well. |
| يَدَوَة | يَد | An idol. | اَزَج | اَزَج | A kind of edifice. |
| نَيْسِرَة | نَار | Fire. | جَبْرَة | جَار | A neighbour. |
| كَيْفَة | كَيْف | The shoulder. | رَجَلَة | رَجُل | A man. |
| طَنْبَة | طَنْب | A tent-rope. | رَكْبَة | رَاكِب | A rider. |

MEASURE EIGHTH مُثَل.

RULE FIRST.

THIS form of the Plural is regularly applicable to both genders of every adjective formed on the Measures **فَاعِل** and **فَاعِلَة** which is not of the **نَاقِص** or *Imperfect class*.

EXAMPLES.

| Plural. | Feminine. Singular. | Masculine. Singular. | Meaning. | Plural. | Feminine. Singular. | Masculine. Singular. | Meaning. |
|----------|---------------------|----------------------|-----------|----------|---------------------|----------------------|-------------------------|
| رَاكِبَة | رَاكِبَة | رَاكِب | Bowing. | سَاجِدَة | سَاجِدَة | سَاجِد | Prostrate in adoration. |
| نَائِمَة | نَائِمَة | نَائِم | Sleeping. | حَائِضَة | حَائِضَة | حَائِض | Menstruous. |

RULE

RULE SECOND.

It is irregularly applicable to some few nouns, formed on various measures that need not be detailed.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-----------|-----------|------------------------|-----------|-----------|-------------------------------------|
| مُتَحَلِّ | تَحَلٍّ | Weak; also Mean. | مُتَهَلِّ | تَهَلٍّ | Middle aged. |
| عُرُل | أَعْرَل | An unarmed man. | مُجْرَد | خُرَيْدَة | A virgin. |
| أَبَق | أَبَق | A run-away. | مُتَرِّ | سُرُور | Fowls having eggs. |
| مُطَفِّ | عَلَاف | A Sheath; or Covering. | أَوَّل | أَوَّلَى | First. (Feminine Gender of أول.) |

RULE OF PERMUTATION.

If the letter **واو** be the medial radical, the vowel **ضمه** of the primal radical is sometimes changed into **كسره**; and each of the *Wass* into **يا**. Examples: **خَافَ** *Fearing*; Plural **مُتَوَفَّ**; or **خَافَ** *Fasting*; Plural **مُتَوَصِّم**; or **نَامَ** *Sleeping*; Plural **مُتَوَسِّم**; or **نَامَ** &c.

MEASURE NINTH مُتَال

THIS form of the Plural is regularly applicable, by analogy, to every adjective formed on the Measure **فَاعِل**; of which the final radical is neither **واو** nor **يا**.

EXAMPLES.

| <i>Plural.</i> | <i>Singular.</i> | <i>Meaning.</i> | <i>Plural.</i> | <i>Singular.</i> | <i>Meaning.</i> |
|----------------|------------------|---|----------------|------------------|--------------------|
| جَهَّال | جَاهِل | Ignorant. | كُفَّار | كَافِر | An infidel. |
| زَمَّاد | زَاهِد | Abstaining from world- ly pleasure. | عَبَّاد | عَابِد | A worship- per. |
| عَشَّاق | عَاشِق | A lover. | كُتَّاب | كَاتِب | A writer. |
| خُدَّام | خَادِم | A servant. | عَمَّال | عَامِل | An agent. |
| تُجَّار | تَاجِر | A mer- chant. | حَسَّاد | حَاسِد | Envious. |
| حُصَّاب | حَاسِب | An account- tant. | حُجَّاب | حَاجِب | A porter. |
| مُطَّالِب | طَالِب | A petition- er. | مُجَّار | فَاجِر | Vicious. |
| مُحَرَّاث | حَارِث | A husband- man. | مُحَفَّظ | حَاقِظ | A guardian. |
| مُطَّاع | فَاطِع | A cutter. | مُحَاضِر | حَاضِر | Present. |
| سُتَّرَان | سَارِق | A thief. | سُتَّار | شَانِي | An evil wisher. |
| قُرَّاء | قَارِئ | A reader. | مُنَوَّاب | نَائِب | A deputy. |

THIS

This form of the plural is also applicable to **فَارِزِي** *A warrior*; Plural **فَرَّاز**, which is a word of the **فَاعِل**, or *Imperfect class*.

THE irregular application of this form of the plural is **very** rare; and the words **مَرْب** *A bachelor*; Plural **مَرَّاب**; and **بَقَر** *One bull, or cow*; Plural **مَرَّار**, furnish the only examples that need be adduced.

MEASURE TENTH **فَعَال**.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, to every noun substantive or adjective, which is formed on the Measure **فَعَال**, and of which the letter **ا** is neither the **primal** nor the **medial radical**.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|-------------------------|---------|-----------|------------------|
| جَبَال | جَبَل | A rope; or cord. | عِبَاد | عَبْد | Man. |
| عِظَام | عِظَم | A bone. | بِحَار | بَحْر | An ocean. |
| سِهَام | سَهْم | An arrow. | مِثَاب | ثَوْب | A garment. |
| جِصَاف | حَوْض | A reservoir; &c. | دَلَال | دَو | A bucket. |
| يَطَبَاء | طَبِي | A deer. | صَعَاب | صَعْب | Difficult. |
| بِحَال | بَحْل | A bucket full of water. | وَعَاب | وَعْب | Dull; or Stupid. |

RULE

RULE SECOND.

It is regularly applicable, by analogy, to every noun substantive or adjective, being formed on the Measure **فَعْل**, which is neither **فَاعِل** nor **فَاعِلٌ** nor **مُضَاعَف**. (N. B. It is not invariably, but only generally applicable to adjectives of this class, in the opinion of some grammarians.)

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|----------|---------|-----------|------------|
| جِبَال | جَبَل | A hill. | جَمَال | جَمَل | A camel. |
| قَلَام | قَلَم | A pen. | فَرَار | فَرَر | Fruit. |
| حِجَار | حَجَر | A stone. | جَمَان | جَمَن | Beautiful. |

THIS form of the plural is irregularly applicable to the words **دَار** *A house*; Plural **دِيَار** *Fire*; Plural **دِيَار** and **قَطَط** *A man having small curls*; Plural **قَطَاط**. Of these nouns the first and second are obviously **فَاعِلٌ** and the third is **مُضَاعَف**.

RULE THIRD.

It is regularly applicable, by analogy, *first*, to every noun substantive or adjective, which is formed on either of the Measures **فَعْلَة** or **فَعْلَةٌ** and, *secondly*, to every substantive noun formed on the Measure **فَعْل**.

EXAMPLES.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|---------------------------|---------|-----------|--------------------------------------|
| خِصَال | خِصْلَت | The disposition. | قِصَاع | قِصْعَة | A large cup, or dish. |
| قِلَاع | قَلْعَة | A fort. | وِرَاط | وِرْطَة | A whirlpool. |
| رِيَاض | رَوْضَة | A garden. | خِيَام | خِمَة | A tent. |
| ضِيَاع | ضَيْعَة | Landed property, &c. | رِكَار | رِكَوَة | A pitcher of water. |
| نِيبَاء | نِيبَة | A female deer. | مِرَار | مِرْت | One time. |
| جَنَان | جَنَّت | The Mo-hummudan paradise. | خِلَال | خَلَّت | The disposition. |
| جِثَام | جِثْمَة | Grofs. (Feminine.) | بِرَار | بِرْة | A camel having a great deal of milk. |
| رِقَاب | رِقْبَة | The neck. | فِثَار | فِثْرَة | Fruit. |
| نِيبَان | نِيبَة | A she camel. | إِمَار | إِمَة | A female slave. |
| شِيفَاء | شِيفَة | The lip. | شِيبَاء | شِيبَة | A goat. |
| حِسان | حِسنَة | Beautiful. | فِرَاد | فِرْدَة | A unit. |
| يَشَاب | يَشِب | A pass in a hill. | ذُنَاب | ذُنْب | A wolf. |

| | | | | | |
|--------|-------|--------------------------------------|--------|-------|------------------------|
| إِنَاب | إِنَب | A breast band. (worn by females.) | رَبَاح | رَبَغ | The wind. |
| ظِلَال | ظِل | A shadow. | كَلَام | كَم | The covering of a bud. |

R U L E F O U R T H.

It is regularly applicable, by analogy, *first*, to every substantive noun formed on the Measures **فُعْل** and **فُعْلَةٌ**; of which the medial radical is not **وَاو**; and the final radical is not **يَا**; *secondly*, to every feminine adjective formed on the Measure **فُعْلَى**; which is not the feminine of an **إِسْمٌ تَفْعِيلٌ**; and, *finally*, to every adjective, without restriction, which is formed on the Measures **فُعِيل** and **فُعِيلٌ**.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|-----------------------|---------|-----------|------------------------|
| رَبَاح | رَبَغ | A spear. | جُرُوء | جُرُوء | A whelp. |
| خِفَاف | خَف | A boot, or stocking. | نَهَات | نَهَاتَةٌ | A subtilty, or speech. |
| بِقَاع | بَقْعَةٌ | A place, or dwelling. | نُقَاط | نُقْطَةٌ | A point. |
| لِقَام | لُقْمَةٌ | A mouthful. | بِرَام | بَرْمَةٌ | A vessel of stone. |
| قُبَاب | قُبْ | A dome. | جِبَاب | جُبَّة | A kind of garment. |
| قِلَال | قَلَّة | The top of a hill. | إِنَاث | أُنْثَى | A female. |

حَنَاث

| | | | | | |
|--------|----------|-----------------------|--------|----------|--------------------|
| خَنَاط | خَنَاطِي | A herma- phrodite. | جَبَل | جَبَلِي | Pregnant. |
| حَذَار | حَذِر | Cautious. | وَبَعَ | وَبَعَ | Painful. |
| خَبَار | خَيْر | Virtuous. | عَبَال | عَبَالِي | A man's family. |

R U L E F I F T H.

It is regularly applicable, by analogy, to both genders of every adjective formed on the Measures *فَعْلَانِ* and *فَعْلَانِي*; provided such adjective shall neither be ناقص nor be used in the sense of an اسم مفعول. It is also regularly applicable to both genders of every adjective formed on the Measures *فَعْلَان* and *فَعْلَانِي*; and to other nouns omitted here, because they are of rare occurrence in the Persian Language.

E X A M P L E S.

| Plural. | Feminine Singular. | Masculine Singular. | Meaning. | Plural. | Feminine Singular. | Masculine Singular. | Meaning. |
|---------|-----------------------|------------------------|----------|---------|-----------------------|------------------------|----------------------|
| كَرَام | كَرِيمَة | كَرِيم | Noble. | صَغَار | صَغِيرَة | صَغِير | Small. |
| كِبَر | كَبِيرَة | كَبِير | Great. | غَلَاظ | غَلَاظَة | غَلَاظ | Thick ; or Gross. |
| طَوَال | طَوِيلَة | طَوِيل | Long. | لَيْسَم | لَيْسَمَة | لَيْسَم | Unworthy ; Base. |
| بِرَاء | بَرِيَّة | بَرِي | Pure. | شَدِيد | شَدِيدَة | شَدِيد | Difficult. |
| شَرَار | شَرِيرَة | شَرِير | Wicked. | عَطَش | عَطَشِي | عَطَشَان | Thirsty. |
| غَضَاب | غَضَبِي | غَضَبَان | Angry. | غَرَاث | غَرَقِي | غَرَمَان | Hungry. |

THIS form of the plural is also applicable to نَقِيّ *Pure*; plural نَقَا; which is a word of the نَاقِص, or *Imperfect class*.

R U L E S I X T H.

It is irregularly applicable to a good many nouns formed on various measures; that need not be detailed.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|-------------------------------|---------|-----------|---|
| كِفَار | كُفُو | An equal. | حَرَار | حَرّ | Free. |
| سَبَاع | سَبْع | A beast of prey. | ضَبَاع | ضَبْع | A hyena. |
| رِجَال | رَجُل | A man. | رَبَاع | رَبْع | The young of an animal, born in the spring. |
| رِطَاب | رَطَب | A moist date. | لِقَاح | لِثَح | A camel fit to be milked. |
| بِطَاط | بِطْطَة | The bark of a cane; reed; &c. | حِقَاق | حَقْم | A camel four years old. |
| فِصَال | فِصِيل | A young weaned camel. | فِطَاق | فِطْبِج | A herd of cattle; or sheep. |
| إِنَال | إِنْسِل | A young camel. | صِيَام | صَائِم | Fasting. |
| قِيَام | قَائِم | Standing. | رَاعِي | رَاعِي | A shepherd. |

شَاع

| | | | | | |
|--------|--------|----------|----------|----------|----------------|
| شَمَاع | شَمَاع | Light. | مَرَان | مَرَان | A picked bone. |
| ضَبَاع | ضَبَاع | A hyena. | سِرْحَان | سِرْحَان | A wolf. |

R U L E S E V E N T H.

THE letter **ل** is often added to this form of the plural, for the purpose of confirming and corroborating the sense of plurality.

Examples: **بَئَل** A camel; Plural **بِئَال** or **بِئَالَة** A stone; Plural **وَدِيَارَة** or **وَدِيَار** A house; Plural **نَهَارَة** or **نَهَار** A panther; Plural **نَهَارَة** or **نَهَار** &c.

M E A S U R E E L E V E N T H **فُعُول**.

R U L E F I R S T.

THIS form of the plural is regularly applicable, by analogy, to every substantive noun formed on the Measures **فُعُول** and **فُعُل**; of which the medial radical is not **و** and, in the opinions of some Grammarians, to every substantive noun formed on the Measures **فُعُل** and **فُعُول**.

E X A M P L E S.

M E A S U R E **فُعُول**.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|-----------------------|---------|-----------|---|
| فُصُول | فُصْل | A season of the year. | فُتُول | فُتْل | The scale of a Fish; also A small coin. |
| عُتُول | عُتْل | The understanding. | حُرُوف | حُرْف | A letter. |
| طُرُوف | طُرْف | A vessel. | ذُتُول | ذُتْب | A fault. |

| | | | | | |
|-------|-------|-----------------------|---------|---------|----------------------------------|
| شَرْط | شَرْط | A condition. | قَبْر | قَبْر | A grave. |
| نَفْس | نَفْس | The person; soul; &c. | أَمَل | أَمَل | The root of any thing. |
| أَمْر | أَمْر | An affair. | أَلْف | أَلْف | A thousand. |
| رَأْس | رَأْس | The head. | سُتَان | سُتَان | A state; condition; &c. |
| وَجْه | وَجْه | The face. | عَيْب | عَيْب | A fault. |
| سَيْف | سَيْف | A sword. | طَيْر | طَيْر | A bird. |
| خَيْل | خَيْل | A horse; &c. | جَيْب | جَيْب | The collar, or pecke: of a vest. |
| دَيْن | دَيْن | A debt. | بَيْت | بَيْت | A house. |
| دَلْو | دَلْو | A bucket. | ظَبْي | ظَبْي | A deer. |
| ظُنْ | ظُنْ | An opinion. | حَد | حَد | A bounda-ry. |
| حَد | حَد | The face. | حُزْن | حُزْن | Grief. |
| حَق | حَق | A duty; right; &c. | مَنْزِل | مَنْزِل | A rank. |

MEASURES فَعْلَةٌ AND فَعْلٌ فَعْلٌ فَعْلٌ

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|------------------------|----------|-----------|------------------|
| مَعْلَمٌ | مَعْلَمٌ | Knowledge. | مَعْلَمٌ | مَعْلَمٌ | A fortification. |
| مَعْلَمٌ | مَعْلَمٌ | A vein ; or artery. | مَعْلَمٌ | مَعْلَمٌ | A species. |
| مَعْلَمٌ | مَعْلَمٌ | The skin. | مَعْلَمٌ | مَعْلَمٌ | An elephant. |
| مَعْلَمٌ | مَعْلَمٌ | The neck. | مَعْلَمٌ | مَعْلَمٌ | A thief. |
| مَعْلَمٌ | مَعْلَمٌ | The half of any thing. | مَعْلَمٌ | مَعْلَمٌ | A horse. |
| مَعْلَمٌ | مَعْلَمٌ | A male. | مَعْلَمٌ | مَعْلَمٌ | A lion. |
| مَعْلَمٌ | مَعْلَمٌ | A vestage. | مَعْلَمٌ | مَعْلَمٌ | The fore-teeth. |
| مَعْلَمٌ | مَعْلَمٌ | A ruined house. | مَعْلَمٌ | مَعْلَمٌ | A panther. |
| مَعْلَمٌ | مَعْلَمٌ | The liver. | مَعْلَمٌ | مَعْلَمٌ | A mountain goat. |
| مَعْلَمٌ | مَعْلَمٌ | A purse. | مَعْلَمٌ | مَعْلَمٌ | A seed. |

RULE SECOND.

It is regularly applicable, by analogy, *first*, to every substantive noun formed on the Measure فَعْلٌ, which is not مُضَافٌ; and of which

which the medial radical is not رَوَا and the final radical is not بَا and, *secondly*, (in the opinion of some Grammarians) to every adjective, without restriction, which is formed on the Measure فاعِل.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-----------|-----------|--------------------------------------|---------|-----------|-------------------------------|
| مَرَج | مَرَج | A turret, or sign of the Zodiac, &c. | مَرْد | مَرْد | A printed garment. |
| فُصُون | فُصْن | A branch. | جُنُود | جُنْد | An army. |
| شُهَدَا | شَاهِد | A witness. | فُتُود | فَاعِد | A fitter. |
| مُرَكَّوب | رَاكِب | A rider. | جُلُوس | جَابِس | A fitter. |
| مُرُود | رَاعِد | A sleeper. | وُفُود | وَافِد | An ambassador. |
| مُتَوَل | فَاعِل | A speaker. | مُتَلِي | بَاكِي | A weeper. |
| عُتِي | فَاعِي | Passing bounds. (Proud.) | صُتِي | صَاعِي | Baking any thing on the fire. |

R U L E T H I R D.

It is irregularly applicable, *first*, to certain substantive nouns formed on the Measures فَعْل or فَعَل and having the letter وَا for the medial radical; *secondly*, to certain adjective nouns formed on the same measures; and, *finally*, to certain nouns substantive or adjective that are formed on various measures; such as, فَعَال, فَعِيل, فَعَلَة, فَعِلَة, فَعَل, فَعِل, &c.

E X A M P L E S.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|---|-----------|-----------|-------------------|
| فُجُوج | فُوج | An army. | قُوسٌ | قَوْسٌ | A bow. |
| كُهْمُول | كُهْل | Middle aged. | شُيُوخ | شَيْخٌ | An old-man. |
| سُجُوج | سَاقٌ | The leg up to the knee. | مُحُول | حَالٌ | A matchball made. |
| نُجُوب | نَابٌ | An old she camel. | جُجُوب | جُرٌ | Intelligent. |
| جُجُوب | جَبٌ | A friend. | مُضْلُوع | مُضْلِعٌ | A rib. |
| اُرُوم | اِرَمٌ | A direction on post. | خُروب | خُرْبَةٌ | A round hole. |
| مُجُجُوز | مُجْزَةٌ | The hem of a pair of trousers, through which the string passes. | مُحْتَوِق | حَقَّةٌ | A casket. |
| مُشْعُوف | شَعْفَةٌ | The top of a hill. | دُؤُوتِي | دَوَاتٌ | An ink bottle. |
| اِبْجُوم | اِبْمٌ | A bachelor. | جُيُود | جَبِيدٌ | Pure. |
| عُؤُوتِي | عَأَقِي | A female kid. | سُؤُوتِي | سَمَاءٌ | The heavens. |

RULE FOURTH.

THE letter 'ع' is sometimes added to this form of the plural, in order to corroborate and confirm the sense of plurality. Ex-

amples : **بَئِل** *A husband*; Plural **بُعُول** or **بُعُولَة** *A mare*; Plural **مُجَوَّر** or **مُجَوَّرَة** *A maternal uncle*; Plural **مُجَوَّرَات** or **مُجَوَّرَات** *A male*; Plural **مُذَكَّر** or **مُذَكَّرَة** &c.

MEASURE TWELFTH ثِنَان.

RULE FIRST.

THIS form of the plural is generally, though not invariably applicable, *first*, to nouns substantive or adjective formed on the measure **فَعِيل**, *secondly*, to those adjectives formed on the measure **اَفْعَل**, which are not of the class termed **اِسْم تَفْصِيل**, *thirdly*, to substantive nouns formed on the measure **فَعْل**, of which the medial radical is neither **واو** nor **ياء**, *fourthly*, to substantive nouns formed on the measures **فَعْل** or **فَعْل**, and *fifthly*, to adjective nouns formed on the measures **فَاعِل** or **فَعَال**.

EXAMPLES.

MEASURES **فَعِيل**, AND **اَفْعَل**.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|------------------|----------------------|-----------|-----------|
| رُغْفَان | رَغِيف | A cake of bread. | بُعْرَان | بَعِير | A camel. |
| ظُلُمَان | ظَلِيم | An ostrich. | فُضْبَان | فَضِيب | A branch. |
| صُدَّان | صَدِيق | A friend. | صُفْيَان صُفْوَان | صَفَا | A child. |
| خُلَّان | خَلِيل | A friend. | تُمْرَان | اَحْمَر | Red. |

| | | | | | |
|----------|---------|-----------|----------|---------|--------|
| مَعْرَان | أَعْوَر | One eyed. | سَوْدَان | أَسْوَد | Black. |
| بَيْضَان | أَبْيَض | White. | مَعْمَان | أَعْمَى | Blind. |

MEASURES مِقْل، مَقْل، AND مِثْل.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------------------|-----------|--|------------|-----------|--------------------|
| مَحَان | حَل | A sheep. | مَذَكْرَان | ذَكَر | A male. |
| بُيْدَان | بَلَد | A city. | وَحْدَان | أَحَد | One, or A unit. |
| أَسْدَان | أَسَد | A lion. | أَخْوَان | أَخ | A brother. |
| بُطْنَان | بَطْن | The belly. | مُطْرَان | مُطْر | The back. |
| عَبْدَان | عَبْد | A slave. | تَمْرَان | تَمْر | A date. |
| لَحْمَان | لَحْم | Flesh. | حَبَان | حَب | A seed. |
| سُطَّان | سَط | A side. | ذُئْبَان | ذُئْب | A wolf. |
| مِقْوَان مِقْوَان | مِقْو | That part of a date tree in which the seed grows. | زَمَّان | زِق | A bottle. |

MEASURES:

MEASURES مُقَال , AND مُقَال .

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|----------------------|---------|-----------|-------------|
| مُتَبَان | صَاحِب | A companion. | رُكَّاب | رَاكِب | A rider. |
| رُهَّان | رَاكِب | A Christian devotee. | رُعَّان | رَاكِب | A shepherd. |
| شُبَّان | شَاب | A youth. | شُجَّان | شَجَاع | Bold. |

R U L E S E C O N D .

IT is irregularly and rarely applicable to certain nouns formed on various measures; that need not be detailed. Examples: *قُلُوب* Old clothes; Plural *جُدَع* وُجُوع A young man; Plural *ذُرَّاع* وُزُرَّاع A cubit; Plural *حِمَار* وُزُرَّان An ass; Plural *شَهَاب* وُزُرَّان A meteor; or falling star; Plural *حَوَار* وُزُرَّان A young camel not yet weaned; Plural &c.

MEASURE THIRTEENTH مُقَال .

R U L E F I R S T .

THIS form of the Plural is regularly applicable, *first*, to all those nouns substantive or adjective, which are formed on the Measure مُقَال; *secondly*, to those substantive nouns that are formed on either of the Measures مُقَال or مُقَال; and, *thirdly*, to those substantive nouns, being of the class termed اِجْوَف, that are formed on the Measure مُقَال.

* Most Grammarians believe that this form of the plural is not regularly applicable to any nouns formed on the Measure مُقَال, but those of the اِجْوَف class; but I have here followed the opinion of اِبْن مَالِك, who states it to be applicable to all substantive nouns formed on the Measure مُقَال without restriction.

EXAMPLES.

E X A M P L E S.

| <i>Plural.</i> | <i>Singular.</i> | <i>Meaning.</i> | <i>Plural.</i> | <i>Singular.</i> | <i>Meaning.</i> |
|----------------|------------------|--------------------|----------------|------------------|--------------------|
| غُرَبَان | غُرَاب | A raven. | عُقَاب | عُقَاب | An eagle. |
| غُلَامَان | غُلَام | A boy. | شُجَاع | شُجَاع | Bold. |
| ذُبَاب | ذُبَاب | A fly. | مُرَدَّان | مُرَدَّ | A species of bird. |
| بُطْرَان | بُطْر | A species of bird. | طُفْرَان | طُفْر | A species of bird. |
| ضُبْعَان | ضُبْع | A kind of owl. | قُدَّان | قُدَّ | A flea. |
| خِرَزَّان | خِرَزَّ | A male hare. | بَذَجَان | بَذَج | A flock of sheep. |
| وَرَلَان | وَرَل | A kind of lizard. | نَسِيرَان | نَار | Fire. |
| دِيرَان | دَار | A house. | خَبَّان | خَال | A black mole. |
| جِرَّان | جَار | A neighbour. | رَتَجَان | رَاج | A diadem. |
| اِخْوَان | اِخ | A brother. | فَتْيَان | فَتَى | A youth. |
| عِيدَان | عُود | Wood of aloes. | دِيدَان | دُود | A worm. |

RULE SECOND.

It is irregularly applicable to certain nouns formed on many various measures; such as, *فَعْلٌ* و *فَعْلٌ* و *فَعْلٌ* و *فَعْلٌ* &c.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|--------------------------------------|----------|-----------|---|
| عِبْدَان | عَبْدٌ | A slave. | فَعْلَان | فَعْلٌ | A mouse. |
| ضَيْفَان | ضَيْفٌ | A guest. | فِصْبَان | فِصْبٌ | A kind of lizard. |
| زَيْرَان | زَيْرٌ | The woof of a web. | جَبَان | جَبٌ | A friend. |
| بِرْكَان | بِرْكٌ | A species of bird. | وِدَّان | وِدْدَةٌ | A worm. |
| سِلْفَان | سِلْفَةٌ | A vicious and clamorous woman. | فِقْرَان | فِقْرَةٌ | The back bone. |
| فَضْفَان | فَضْفَةٌ | A little hill. | اِمْوَان | اِمْرَةٌ | A female slave. |
| حِطَّان | حَاطٌ | Inclosing; or Surrounding. (A wall.) | جَنَّان | جَانٌ | The progenitor of the Genii, or Fairies; as ADAM, of men. |
| غُرْلَان | غُرْلٌ | A deer. | رَبْعَان | رَبْعٌ | A camel having cast his four foreteeth. |
| سَهْبَان | سَهَابٌ | A meteor; or Falling star. | مِوَرَان | مِوَارٌ | A herd of cattle. |

ضبان

| | | | | | |
|----------|----------|--------------------------|----------|----------|--------------------------|
| قَصَبَان | قَصَب | The branch of a tree. | طَلَّان | طَلَّ | A male ostrich. |
| صَبَّان | صَبَّ | A child. | شَقْدَان | شَقْد | A camelion. |
| وَرَشَان | وَرَشَان | A species of pigeon. | كَرَّوان | كَرَّوان | A species of bustard. |

MEASURE FOURTEENTH فَعْلَانِ.

RULE FIRST.

This form of the plural is regularly applicable, by analogy, to every PASSIVE PARTICIPLE, being formed on the Measure فَعْلَانِ, which denotes some *hurt*, or *injury*, sustained by its object or substantive noun. (N. B. It is therefore not applicable to مَجْمُود Praised; because that passive participle does not imply any injury or hurt sustained by its object.) Examples: قَتِيل Slain; Plural قَتِيلَانِ Imprisoned; Plural أَسْرَى Wounded; Plural جَرْحَى &c.

RULE SECOND.

It is irregularly applicable to certain nouns formed on various measures; such as, أَقْعَل و فَاعِل و فَعِيل و فَعِيل و فَعْلَان &c.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|----------|---------|-----------|----------|
| هَرَمَى | هَرَم | Old. | زَمْنَى | زَمِن | Aged. |
| وَجَعَى | وَجَع | Painful. | مَرَضَى | مَرَض | Sick. |

فَعْلَانِ

| | | | | | |
|----------|-----------|-----------------------|-----------|-----------|--------------|
| غَرِقَ | غَرِيقٌ | Drowned. | حَرِقَ | حَرِيقٌ | Burning. |
| مَاتَ | مَيِّتٌ | Deceased. | بَرِحَ | بَرِيعٌ | Intelligent. |
| هَلَكَ | هَالِكٌ | Perishing. | تَمَحَّيَ | اَتَمَحٌ | Foolish. |
| تَوَسَّى | اَتَوْسٌ | Foolish. | سَكَّرَ | سَكْرَانٌ | Drunk. |
| سَلَّ | اَسْلَانٌ | Relaxed; Weak; &c. | عَطَشَ | عَطْشَانٌ | Thirsty. |

MEASURE FIFTEENTH مَقْعَا.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, to every adjective noun formed on the Measures مَقْعَالٌ و مَقْعِيلٌ و مَقْعَالٌ and مَقْعَالٌ which is neither مَقْعَانِ nor مَقْعُفٌ nor مَقْعُفٌ. But if the adjective be formed on the Measure مَقْعَالٌ, it must denote a masculine attribute belonging to rational beings; and if it be formed on the Measure مَقْعِيلٌ, it must occur in the sense of مَقْعَالٌ or, in other words, it must not have the sense of a passive participle.

EXAMPLES.

MEASURES مَقْعَالٌ و مَقْعَالٌ AND مَقْعَالٌ.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-----------|-----------|------------|---------|-----------|----------|
| مَقْعَالٌ | مَقْعَالٌ | Excellent. | عَقْلٌ | عَاقِلٌ | Wise. |

| | | | |
|------------|------------|---------|------------|
| جَاهِل | Ignorant. | عَلَمٌ | Virtuous. |
| عَلَمٌ | Learned. | نَاصِحٌ | A monitor. |
| مُرَفَّاهٌ | Knowing. | شَاعِرٌ | A poet. |
| زَاهِدٌ | A devotee. | جَبَانٌ | A coward. |
| مُشْجَعٌ | Bold. | قَدِيمٌ | Ancient. |

مِيزَانُ فَعِيلٍ.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-------------|-----------|--|-----------|-----------|-----------------|
| مُحَكَّمٌ | حَكِيمٌ | A philosopher. | مُشَفِّعٌ | شَفِيعٌ | An intercessor. |
| مُضْعَفٌ | ضَعِيفٌ | Weak. | مُشْرَفٌ | شَرِيفٌ | Noble. |
| مُقَبِّلٌ | فَقِيسٌ | Wife. (A man skilled in Moohumudan law.) | مُرَفَّقٌ | رَفِيقٌ | A companion. |
| مُشَدِّدٌ | شَهِيدٌ | A martyr. | مُفْقَرٌ | فَقِيرٌ | Poor. |
| مُتَلَوِّنٌ | بَلِغٌ | Eloquent. | مُفْهَرٌ | سَفِیهٌ | Mean, Unworthy. |
| مُتَلَبِّسٌ | جَبِيسٌ | A companion. | مُجْهَرٌ | بَجِيسٌ | Avaricious. |

| | | | | | |
|----------|--------|------------------|----------|--------|------------------------------------|
| شَرِيكَ | شَرِيك | A partner. | فَصِيح | فَصِيح | Eloquent ; Fluent of speech. |
| ظَرَفَاء | ظَرِيف | Witty. | عَظَمَاء | عَظِيم | Great. |
| أَمْرَاء | أَمِير | A noble- man. | أَمَنَاء | أَمِين | Entrusted ; Faithful ; &c. |
| وُزَرَاء | وَزِير | A minister. | وَكَلَاء | وَكِيل | An agent ; &c. |

R U L E S E C O N D .

It is irregularly applicable, *first*, to certain adjectives formed on the Measure **فَعِيل**, which belong to the **نَاقِص**, or *Imperfect class*; *secondly*, to certain adjectives formed on the same measure, which are used in the sense of passive participles; *thirdly*, to some adjectives formed on the Measure **فَعَال**, which belong to the class termed **أَجَوَف**; and, *finally*, to certain adjectives formed on various measures; such as, **فَعْل**, **فَعِل**, **فَعِل**, **فَعِل**, **فَعُول**, **فَعُول**, &c.

E X A M P L E S .

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|------------------|----------|-----------|----------|
| تَقْوَاء | تَقِيّ | Pious. | تَقْوَاء | تَقِيّ | Pure. |
| سَرَوَاء | سَرِيّ | Liberal. | قَتْلَاء | قَتِيل | Slain. |
| أَسْرَاء | أَسِير | Imprison- ed. | جُودَاء | جَوَاد | Liberal. |

سَمَاء

| | | | | | |
|----------|--------|---------------|-----------|--------|---|
| شَمَّاء | شَمَّع | Liberal. | عَلْبَاء | عَلَب | A man loving the ladies, and beloved by them. |
| مُفَاعَر | مُفِل | A boaster. | بَيِّنَاء | بَيَّن | Obvious. |
| رُسُلَاء | رَسَّل | Sent. | وُدَّوَاء | وَدَّد | A friend. |
| خُلَفَاء | خَلَفَ | A successor. | فَقَرَاء | فَقِرَ | A necessitous woman. |
| فَقَهَاء | فَقِهَ | A wife woman. | سَفَهَاء | سَفِهَ | A mean woman. |

MEASURE SIXTEENTH ۱۶. اَفْعِلَاءُ.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, to every masculine adjective, being of either of the classes termed **مُضَاعَف**, or **نَاقِص**, which is formed on the Measures **فَعْلِل** and denotes an attribute belonging to rational beings.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|------------|-----------|---------------------|------------|-----------|-----------------------|
| أَصْفِيَاء | صَفِيٌّ | Pure. | أَسْفِيَاء | سَفِيٌّ | Wretched & Wicked &c. |
| أَنْفِيَاء | نَفِيٌّ | Liberal. | أَنْفِيَاء | نَفِيٌّ | Pure. |
| أَوْكِيَاء | وَكِيٌّ | Intelligent, Quick. | أَغْنِيَاء | غَنِيٌّ | Rich, or Independent. |

اَوْكِيَاءُ

| | | | | | |
|---------------|---------|--------------|-------------|-----------|---|
| أَوَّلِيَّاءَ | وَلِيٌّ | A friend. | أَوْصِيَاءَ | وَصِيٌّ | Admonished by another, on his death bed. A legatee; &c. |
| أَوْبِيَاءَ | قَوِيٌّ | Strong. | أَشْدَاءَ | شَدِيدٌ | Difficult. |
| أَصْحَاءَ | صَحِيحٌ | Healthy. | أَحْبَاءَ | حَبِيبٌ | A friend. |
| أَطْبَاءَ | طَبِيبٌ | A physician. | أَزْهَاءَ | مُزَيَّرٌ | Venerable. |
| أَخْشَاءَ | خَالِلٌ | A friend. | أَرْشَاءَ | شَرِيرٌ | Wicked. |
| أَسْهَاءَ | سَحِيجٌ | Covetous. | أَخْسَاءَ | فَسِيسٌ | Mean. |

R U L E S E C O N D .

It is irregularly applicable, *first*, to certain substantive nouns formed on the Measure **فَعِيلٌ**; *secondly*, to certain adjective nouns formed on the same measure, that do not belong to either of the classes termed **فَاعِلٌ**; or **مُضَاعَفٌ**; and, *finally*, to certain adjectives formed on various measures; such as, **فَعِيلٌ**; **فَعِيلٌ**; &c.

E X A M P L E S .

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-------------|-----------|-------------|-------------|-----------|-------------------|
| أَرْبَعَاءَ | رَبِيعٌ | The spring. | أَنْصَبَاءَ | نَصِيبٌ | A portion. |
| أَطْرَافًا | طَرِيقٌ | The road. | أَطْفَاءَ | طِفْلٌ | The hum of a fly. |

اصدقار

| | | | | | |
|-------------|-----------|----------------------------|-------------|---------|----------------|
| أَصْدِقَاءُ | صَدِيقٌ | Faithful. | أَقْرَبَاءُ | نَزِيهٌ | A relation. |
| أَنْبِيَاءُ | رَبِّي | A prophet. | أَبْرِيَاءُ | بَرِيٌّ | Pure. |
| أَصْدِقَاءُ | صَدِيقَةٌ | Faithful. (Feminine.) | أَنْبِيَاءُ | نَمٌّ | A tale bearer. |
| أَقْرَبَاءُ | فَرٌّ | Pure, Free from stains. | أَنْبِيَاءُ | بَيِّنٌ | Obvious. |
| أَبْعَاءُ | زَيْعٌ | A vender, or purchaser. | أَبْوَاءُ | يَسِينٌ | Easy. |

MEASURE SEVENTEENTH مَقَالٌ.

RULE FIRST.

THIS form of the plural is regularly applicable, *firstly*, to every substantive noun formed on either of the Measures مَقَالٌ; or مَقَالٌ; *secondly*, to every feminine adjective, having no masculine gender, which is formed on the Measure مَقَالٌ; *thirdly*, to every feminine adjective formed on the Measure مَقَالٌ, which is not the feminine of an اسم تَفْخِيلٍ; *fourthly*, to every feminine adjective formed on the Measure مَقَالٌ, of which the masculine is neither أَفْعَلٌ (as أَحْمَرٌ and أَحْمَرَةٌ Red;) nor أَفْعَلَانٌ (as حَيْرَانٌ and حَيْرَانَةٌ Perplexed;) *fifthly*, to both genders of every adjective having its masculine formed on the Measure مَقَالٌ; and its feminine formed on the Measures مَقَالٌ or مَقَالَةٌ; and, *lastly*, to the masculine gender of those adjectives formed on the Measure مَقَالَانِ, of which the feminine is مَقَالَتَانِ.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|----------------------|-------------------------------------|----------|------------|---|
| دَعَاوِي | دَعْوَى | A with. | فَتَاوِي | فَتْوَى | A legal decree. |
| دَعَائِي | دَعْوَى | A species of herb; or grafs. | صَحَارَى | صَحْرَاءُ | A desert; or plain. |
| فَبَائِي | فَبَاءُ | A desert. | حَرَاءُ | حُرْمَى | A bitch desiring the male. (Ineffective in the Masculine Gender.) |
| خَسَائِي | خُسْفَى | A hermaphrodite. | حَبَائِي | حَبْلَى | Pregnant. |
| أَنَائِي | أُنْثَى | A female. | عَذَائِي | عَذْرَاءُ | A virgin. |
| سَكَارَى | سَكْرَانُ | Drunk. (Masculine.) | سَكَارَى | سَكْرَى | Drunk. (Feminine.) |
| غَبَارَى | غَبِيرَانُ | Jealous. (Masculine.) | غَبَارَى | غَبِيرَى | Jealous. (Feminine.) |
| نَدَائِي | نَدَامَانُ نَدَامَةٌ | Penitent. (Masculine and Feminine.) | حَبَارَى | حَبِيرَانُ | Perplexed. (Masculine.) |

R U L E S E C O N D.

It is irregularly applicable to a good many nouns, formed on various measures that need not be detailed.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|-----------|----------|-----------|------------|
| حَذَائِي | حَذِرٌ | Cautious. | صَلَائِي | صَلَفٌ | A boaster. |

جباطی

| | | | | | |
|------------|-----------|--------------------------------------|-----------|----------|--|
| جَامِلِي | صَبَط | A man having a swelled belly. | وَجَاعِي | وَجَح | Painful. |
| آوَا | أَبِيَسَة | A species of sheep with large tails. | شَوَاهِي | شَاة | A goat. |
| صَبَاعِي | صَبِيحَة | A the camel desiring the male. | هَدَامِي | هَدِيَة | A the camel very desirous of the male. |
| حَامِي | أَتَمِي | A fool. | طَهَارِي | طَاهِر | Pure. |
| حَسْرَاتِي | حَزِين | Grieved. | قَرَأَسِي | قَرِيَس | A well, made of stone. |
| أَيَامِي | أَيَم | A Single woman. | بَسَامِي | بَسِيَم | An orphan. |
| حَلَاوِي | حَلَاوَة | The middle of the neck behind. | هَرَاوِي | هَرَاوَة | A staff. |
| نَقَاوِي | نُقَايَة | The best part of any thing. | جَبَارِي | جُبَارِي | A bustard. |

مُقَاتِلِي MEASURE EIGHTEENTH

THIS form of the plural is not regularly applicable to any one class of Arabic nouns; but may, notwithstanding, be not unfrequently discovered in the language; as the following examples will sufficiently evince.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|----------|----------|-----------|----------|
| قُرَادِي | قُرْد | A unite. | تَمَامِي | أَتَمِي | A fool. |

کساری

| | | | | | |
|-----------|-----------|--------------------|----------|----------|---------------------|
| مُسَارَى | مُسَارَى | Broken. | مُسَارَى | مُسَارَى | Imprisoned. |
| مُدَامَى | مُدَامَى | Old. | مُسَارَى | مُسَارَى | Drunk. (Feminine.) |
| مُعْصَايَ | مُعْصَايَ | Angry. (Feminine.) | مُسَارَى | مُسَارَى | Drunk. (Masculine.) |
| مُدَامَى | مُدَامَى | Penitent. | مُسَارَى | مُسَارَى | Weak; Lax. |
| مُسَارَى | مُسَارَى | Perplexed. | مُسَارَى | مُسَارَى | Jealous. |

To the preceding measures of the plural of multitude, another measure, namely مُسَارَى, is often added by Arabian Grammarians; but there are only two words in the language, viz. مُسَارَى *A civet cat*; Plural مُسَارَى and مُسَارَى *A species of partridge*; Plural مُسَارَى, to which this form of the plural can be accurately applied. It may be added, that some grammarians are of opinion that مُسَارَى and مُسَارَى are collective nouns; (أَسْمَاءُ الْجَمْعِ) signifying, *A collection of partridges, and of cats*; and not the regular plurals, formed from مُسَارَى and مُسَارَى.

أَفْصَى الْجَمْعِ

OR

THE LAST OF PLURALS.

It has already been stated, that this class of plurals is known by the terms مُسَارَى or مُسَارَى, or مُسَارَى, either, because it is often formed from nouns already in the plural number, under some of its imperfect forms; or, because every noun

noun formed on any of the measures of a مُتَشَكِّلٌ الْجَمْعِ. (whether such noun be itself in the plural, or in the singular number,) admits of no subsequent form of the imperfect plural to be derived from it.

Thus أَقْرَابِي, the plural of أَقْرَاب, the plural of فَرْق, the plural of فَرْقَة A tribe; being formed on one of the measures of a مُتَشَكِّلٌ الْجَمْعِ (أَقْرَابِي) admits of no subsequent form of the imperfect plural to be derived from it; and so also سَرَاوِيل A pair of trousers; (which is a singular noun in the opinion of most Grammarians, though some believe it to be the plural of سِرْدَاوَل) is not susceptible of any, but the feminine form of the perfect plural in سَرَاوِيلَات (سَرَاوِيلَات) because it is formed on the measure مُتَشَكِّلٌ الْجَمْعِ; which is also a measure of the مُتَشَكِّلٌ الْجَمْعِ.

THE مُتَشَكِّلٌ الْجَمْعِ comprises three classes of plurals; the first consisting of five letters, and the other two, of six letters each. In Plurals of the first class, the first and second letters are invariably moveable by the vowel فَتْحَة; the third letter is a quiescent الف of encrease; and the fourth letter is moveable by the vowel كَسْرَة. Examples: عَقْرَب A scorpion; Plural عَقْرَابَات; مَسْجِد A temple; Plural مَسَاجِد; فَائِزَة Gain; Plural فَوَايزَة &c. Plurals of the second class are distinguished from those of the first class, by the occurrence of the letter ل of encrease, at the end of the plural. Examples: فِرْعَوْن PHARAOH; Plural فِرْعَاوْنَة; اُسْتَاذ A teacher; Plural اُسْتَاذَة; اَسْرَرِي A title assumed by the Persian kings; Plural اَكَاسِرَة &c. Plurals of the third class have, instead of the letter ل at the end of the plural, a quiescent ل of encrease, occurring as the fifth or penultimate letter. Examples: مِصْبَاح A lamp; Plural مِصْبَاحَات; زَنْبُور A bee; or A wasp; Plural زَنْبُورَات; عَفْرِيت A demon; Plural عَفْرِيتَات &c.

It is obvious, therefore, that the following circumstances are common to all plurals of the class termed مُتَشَقِّقُ الْجَمْعِ; namely, that the whole number of letters shall not be less than five, or more than six; that of these, the first and second letters shall be moveable by the vowel فَتْحَة; that the third letter shall be a quiescent الف of encrease; that the fourth letter shall be moveable by the vowel كَسْرَة; and that, in case of six letters, either the fifth shall be an encreased quiescent ياء; or the sixth shall be the letter ل of encrease. When these circumstances happen to occur in any singular noun, as سُرَاوِيل A pair of trousers; for example, such noun is then said to be formed on the measure of a مُتَشَقِّقُ الْجَمْعِ; and consequently admits not (as we have already had occasion to remark) of any subsequent form of the imperfect plural to be derived from it.

BUT it may be stated as a general rule, (to which, however, there are some exceptions) that, in all practicable cases, the letters comprised in the singular number of every noun will be preserved, in their order, in the مُتَشَقِّقُ الْجَمْعِ; and whenever that happens, it is very easy to form the مُتَشَقِّقُ الْجَمْعِ from such nouns, by adverting to the circumstances already stated, as common to all the plurals of that class. Examples: وَفْشَر A book; Plural دَنَائِر; مَلَك An angel; (originally مَلِك) Plural مَلَائِكَة; اِقْلِيم A climate; Plural اَقْلِيمَات; &c.

ON the other hand, this species of the plural, being applicable to many nouns of which the singular number comprises more than five letters, (as اسْتِخْرَاج Selection; for example) and also to many quinqueliteral nouns so formed in the singular number, as to render the preservation of all the letters, in the مُتَشَقِّقُ الْجَمْعِ, utterly impracticable; (as قُرْزُوق A cake of bread; for example) it necessarily follows, in either of these cases, that some of the letters comprised

comprised in the singular number must be rejected, before the **مُنْتَقَى الْجُمُوعِ** can possibly be formed. The reader will easily perceive this necessity, on recurring to the circumstances already stated, as common to all the plurals of the **مُنْتَقَى الْجُمُوعِ**, since the occurrence of these circumstances, in either of the words **قُرْزُق** or **اِسْتِخْرَاج**, is obviously inconsistent with the preservation of *all* the letters, that enter into the composition of these words.

ACCORDINGLY, Grammarians have authorized in such cases the rejection, from the singular number, of every letter, the preservation of which is inconsistent with the formation of the **مُنْتَقَى الْجُمُوعِ**; and, in order to guide the judgment of the learner in selecting the letters which ought to be rejected, they have farther determined, *first*, that the radical letters of every word shall be preserved in preference to those which are not radical; as **دَخَارِج**, the plural of **مُدْجِرَج** *Revolving*; Measure **مُقْتَبِل**; *secondly*, that of two or more letters of encrease, that letter shall be retained which is of most use in marking the part of speech, to which a given word may happen to belong; as **مُطَالِق**, the plural of **مُنْتَطِق** *Dismissed*; or *Set at liberty*; Measure **مُنْقَبِل**; and, *finally*, that either of two letters which are both *servile*, or both *radical*, may be optionally retained, or rejected, when the relative importance of both shall appear to be the same: as **قُرْزُق** *A cake of bread*; Plural **قُرَارِد** or **قُرَارِيق**; **اِسْتِخْرَاج** *Selection*; Plural **اِسْتِخَارِج** or **اِسْتِخَارِج** &c. It is to be observed, however, that the rejection of radical letters is always inelegant, and it is therefore better, in such cases, to have recourse to that form of the perfect plural which may happen to be applicable to any given word, than to put it into the mutilated form which it must assume as a **مُنْتَقَى الْجُمُوعِ**.

THE

THE مُتَشَبِّهِ الْجُمُوع is sometimes applicable to nouns of which the singular number comprises less than four letters; as اَرْضُ *Land*; Plural اَرَاظِي *Beauty*; Plural مَحَابِسُ &c. and, in this case, it is obviously necessary that certain letters should be superadded to those in the singular number, before the مُتَشَبِّهِ الْجُمُوع can possibly be formed. There are not, however, any rules to guide the judgment of the learner, in selecting the letters which ought to be added; and, indeed, the formation of the مُتَشَبِّهِ الْجُمُوع, from nouns of which the singular number comprises less than four letters, occurs too rarely to merit much attention.

If the reader will reflect on the nature of the مُسْتَشْيِ الْجُمُوع, as explained in the preceding observations, he will soon perceive that its Grammatical measures must of necessity be very numerous; nearly as numerous, indeed, as those on which the nouns admitting this species of the plural are formed in the singular number; for if the letters comprised in the singular number of any given noun shall be preserved (as they commonly are) in the مُسْتَشْيِ الْجُمُوع, it follows that the measure of the singular being فَعْلِيل, that of the plural will be فَعَالِيل, as دَفْتَر, A book; Plural دَفَاتِير, and so also of مِفْعِيل, and مَفْعَال, as مَسْجِد, and مَعْبِد, or مَسَاجِد, and مَسَاجِد, as تَقِيمَة, and تَفَاعِيل, as زَهْرَاء, and زَهْرَاك, or زَهْرَاء, and مَفَاعِيل, as فَضِيلَة, and فَضَائِل, or مَفْعَال, and مَفْعَال, as مِقْدَار, and مَقَادِير, or مِقْدَان, and نَعَائِين, as سُلْطَان, and سَلَاطِين, &c.

It is impossible, therefore, to affix any limits to the number of measures on which a **مَنْشَقُ الْجُمُوعِ** may be accurately formed, but the following are the measures on which it will be most frequently found to occur.

MEASURE

MEASURE FIRST مَقْلَبِي.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, *first*, to every noun whether substantive or adjective, which is formed on the measure مَقْلَبِي; *secondly*, to every substantive noun formed on the measures مَقْلَبِي and مَقْلَبِي; *thirdly*, to every adjective noun formed on the measure مَقْلَبِي; *fourthly*, to every noun formed on the measures مَقْلَبِي or مَقْلَبِي; and, *fifthly*, to every noun formed on the measures مَقْلَبِي and مَقْلَبِي; &c.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-----------|-----------|--------------------------|------------|------------|----------------------|
| مَقْلَبِي | مَقْلَبِي | A field ; or desert. | مَقْلَبِي | مَقْلَبِي | A field ; or desert. |
| عَدَاوِي | عَدَاوِي | A virgin. | وَعَاوِي | وَعَاوِي | A claim. |
| عَلَاوِي | عَلَاوِي | A species of grass. | فَعَاوِي | فَعَاوِي | A decree. |
| وَعَاوِي | وَعَاوِي | The bone behind the ear. | اِسْعَاوِي | اِسْعَاوِي | A shoe-maker. |
| سَعَاوِي | سَعَاوِي | A woman's name. | جَبَاوِي | جَبَاوِي | Pregnant. |
| خَعَاوِي | خَعَاوِي | A hermaphrodite. | دَرَاوِي | دَرَاوِي | A bright star. |
| ذَرَاوِي | ذَرَاوِي | A fon. | سَرَاوِي | سَرَاوِي | A kept mistress. |

| | | | | | |
|-----------|--------------|---------------------------------|-----------|-------------|---------------------------|
| مَرَاتِي | مَرَقُوَّة | A cross bar on a bucket. | تَرَاتِي | تَرَقُوَّة | The collar bone. |
| لَيْلِي | لَيْلَاء | Night. | سَلَامِي | سَلَامَة | A demon. |
| قَلَّاسِي | قَلَّاسُوءَة | A sort of cap. | بَلَّاسِي | بَلَّاسِيَة | The conveniences of life. |
| جَبَطِي | جَبَطِي | A short man with a large belly. | جَبَارِي | جَبَارِي | A bustard. |

R U L E S E C O N D .

IT is irregularly applicable to certain nouns substantive or adjective, which are formed on various measures: as اَرْض *Land*; Plural اَرَضِي and اَهْل *A family*; Plural اَهْلِي *Slothful*; Plural عَجَلَان *Making haste*; Plural عَجَلَانِي *Twenty*; Plural عَشْرِي &c.

M E A S U R E S E C O N D مُقَاتِلِي.

R U L E F I R S T .

THIS form of the Plural is regularly applicable, by analogy, to every substantive noun comprising three letters, which is followed by the termination يَائِي مُفْعَد provided, however, that the second letter shall not be moveable by any vowel point; and that the letter يَائِي مُفْعَد shall not be a mark of the اسم مَرْسُوب, or *Relative noun*. Examples: كُرْسِي *A throne; or chair*; Plural كُرْسِي *A crane*; Plural كُرَاكِي &c.

R U L E S E C O N D .

IT is irregularly applicable to certain nouns, formed on various measures which need not be detailed. Examples: قَارِيَة *A loan*; (originally

(originally *عَوَارِي*) Plural *مِهْرِي* ; *عَوَارِي* A species of camel; Primitive *مِهْرَة* The name of a tribe; Plural *مِهْرَاتِي* ; &c.

R U L E T H I R D.

It is regularly applicable to all nouns formed on the Measure *فَعْلَان*. Examples: *عَنْبَار* A vein in the neck; Plural *عَنْبَارَاتِي* ; *خَرَبَار* Rugged or Uneven ground; Plural *خَرَبَارَاتِي* ; *قَوْبَار* The name of a disease; Plural *قَوْبَارَاتِي* ; *مَحْرَار* A field; Plural *مَحْرَارَاتِي* ; *مَذْرَار* A virgin; Plural *مَذْرَارَاتِي* ; *اِنْسَان* A man; Plural *اِنْسَانَاتِي* ; &c.

MEASURE THIRD *فَعْلَان*.

R U L E F I R S T.

THIS form of the plural is regularly applicable to every noun, substantive or adjective, which is formed on the Measure *فَعْلَان* ; provided such noun shall not be used in the sense of a passive participle. (N. B. For the permutations applicable, in many cases, to this species of the plural, consult the rule of *فَعْلَان* , originally *فَعْلَان* ; page 125.)

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|-------------------------------|----------|-----------|------------|
| سَفَائِن | سَفِينَة | A boat. | كُنَائِب | كُنَيْبَة | An army. |
| فَضَائِل | فَضِيلَة | Excellence. | بَصَائِر | بَصِيرَة | Vision. |
| حَقَائِق | حَقِيقَة | The true nature of any thing. | حَدَائِق | حَدِيقَة | A garden. |
| قَبَائِل | قَبِيلَة | A tribe. | جَزَائِر | جَزِيرَة | An island. |

بِهَام

| | | | | | |
|------------|------------|--------------|------------|------------|------------------|
| جُرَيْمَةٌ | جُرَيْمَةٌ | A quadruped. | جُرَائِدٌ | جُرَيْدَةٌ | A volume. |
| خَدَائِعٌ | خَدِيعَةٌ | Fraud. | شَرَائِعٌ | شَرِيْعَةٌ | Evil. |
| شَرَائِطٌ | شَرِيْطَةٌ | A condition. | وَسَائِلٌ | وَسِيْلَةٌ | A mean. |
| جَنَائِبٌ | جَنِيْبَةٌ | A led horse. | مَدَائِنٌ | مَدِيْنَةٌ | A city. |
| أَرَائِكُ | أَرِيْكَةٌ | A throne. | فَضَائِحٌ | فَضِيْحَةٌ | Disgrace. |
| وَعَايَا | وَعِيْتَةٌ | Admonition. | سَبَائِيَا | سَبِيْعَةٌ | The disposition. |
| خَطَايَا | خَطِيْئَةٌ | A fault. | بَلَايَا | بَلِيَّةٌ | A calamity. |
| مَطَايَا | مَطِيْبَةٌ | A horse &c. | قَضَايَا | قَضِيَّةٌ | A decision. |

ADJECTIVE NOUNS.

| | | | | | |
|-----------|------------|---------------|-----------|------------|--------------------|
| كَرَامٌ | كَرِيْمٌ | Generous. | شَرَائِفٌ | شَرِيْفٌ | Noble. |
| خَلَائِفٌ | خَلِيْفَةٌ | A great king. | لَطَائِفٌ | لَطِيْفٌ | Witty ; Pure. |
| حَقَائِرٌ | حَقِيْرَةٌ | Contemptible. | عَظَائِمٌ | عَظِيْمَةٌ | Great. |
| بَقَايَا | بَقِيَّةٌ | Remaining. | رَعَايَا | رَعِيَّةٌ | The common people. |

RULE

RULE SECOND.

It is regularly applicable, by analogy, to all nouns formed on the Measures *فَعْلَان*, *فَعْلَانِ*, and *فَعْلَانِ*.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-----------|-----------|---------------|---------|-----------|-----------------|
| فَعْلَانِ | فَعْلَانِ | A horse ; &c. | رَكَابِ | رَكَابِ | A riding camel. |
| حَلَابِ | حَلَابِ | A milk camel. | تَمَامِ | تَمَامِ | A pigeon. |
| دُجَابِ | دُجَابِ | Fowls. | عَالِقِ | عَالِقِ | Connexion. |
| رَسَابِ | رَسَابِ | A treatise. | فَالِقِ | فَالِقِ | A collar. |
| تَمَابِ | تَمَابِ | A sword belt. | ذَوَابِ | ذَوَابِ | The forelocks. |

RULE THIRD.

It is very generally, though not invariably, applicable to nouns formed on the Measures *فَعْلَان*, *فَعْلَانِ*, and *فَعْلَانِ* and also to nouns formed on the Measure *فَعْلَانِ*, which are used in the sense of passive participles.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|---------------|---------|-----------|----------|
| عَجَابِ | عَجَابِ | An old woman. | قَدَامِ | قَدَامِ | An ax. |

| | | | | | |
|----------|----------|---------------------------------|----------|----------|--------------------------------------|
| مَرَأْس | مَرُوس | A bride, or bridegroom. | وَيْابَس | وُتِب | A bucket full of water. |
| جَزَائِر | جَزُور | A camel destined for slaughter. | شَمَائِل | بِشْمَال | The disposition; also The left hand. |
| رُكَّاب | رِكَّاب | Riding camels. | وَعَائِم | وِعَام | A pillar. |
| عَقَاب | عُقَاب | An eagle. | دَلَائِل | دَرِيس | The road. (a proof.) |
| نَسِيم | نَسِيم | A gentle gale, or zephyr. | ضَائِر | ضَمِير | Secret. |
| طَرَائِف | طَرِيف | Property newly acquired. | وَصَائِد | وَصِيد | A threshold. |
| أَفَائِل | أَفِيل | A small camel. | ذَبَائِح | ذَبِيحَة | Slain; or sacrificed. |
| دَفَائِن | دَفِينَة | Buried. | رَفَائِم | رَفِيقَة | Written. |

RULE FOURTH.

It is rarely applicable to certain nouns formed on various measures; such as, *فَتْل* و *فَتْل* و *فَتْل* و *فَتْل* &c. Examples: *بَيْت* The night; Plural *بَيْت* Enmity; Plural *حَقَائِد* *فَرَة* Either of two women who are married to the same husband; Plural *فَرَة* *حُرَة* A free woman; Plural *حُرَات* &c. *أَجَب* Any thing necessary; (originally *حَوَج*) Plural *حَوَائِج* &c.

MEASURE FOURTH فَوَاعِل.

RULE FIRST.

This form of the plural is regularly applicable, by analogy, to all

all nouns substantive or adjective, that are formed on the measures **فَاعِلٌ** or **فَاعِلَةٌ**; but adjectives formed on the measure **فَاعِلٌ**, must denote attributes peculiar to the female sex; or attributes not applicable to rational beings.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-----------|-----------|----------------------------------|-----------|-----------|------------------------|
| أَسْمَاءُ | أَسْمَاءٌ | A man's name. | أَسْمَاءُ | أَسْمَاءٌ | A man's name. |
| أَسْمَاءُ | أَسْمَاءٌ | The space between the shoulders. | أَسْمَاءُ | أَسْمَاءٌ | The side. |
| أَسْمَاءُ | أَسْمَاءٌ | The shore. | أَسْمَاءُ | أَسْمَاءٌ | A small coin. |
| أَسْمَاءُ | أَسْمَاءٌ | The hoof of a quadruped. | أَسْمَاءُ | أَسْمَاءٌ | The mind; Thought; &c. |
| أَسْمَاءُ | أَسْمَاءٌ | A ring. | أَسْمَاءُ | أَسْمَاءٌ | A divorced woman. |
| أَسْمَاءُ | أَسْمَاءٌ | A pregnant woman. | أَسْمَاءُ | أَسْمَاءٌ | Menstruous. |
| أَسْمَاءُ | أَسْمَاءٌ | Braying. (An ass.) | أَسْمَاءُ | أَسْمَاءٌ | Neighing. (A horse.) |
| أَسْمَاءُ | أَسْمَاءٌ | A rule. | أَسْمَاءُ | أَسْمَاءٌ | A house of worship. |
| أَسْمَاءُ | أَسْمَاءٌ | Fruit. | أَسْمَاءُ | أَسْمَاءٌ | Excellence; or Excess. |
| أَسْمَاءُ | أَسْمَاءٌ | Gain. | أَسْمَاءُ | أَسْمَاءٌ | Evil. |

دواعي

| | | | | | |
|----------|----------|---------------|----------|----------|--------------------------------------|
| دَوَاعِي | دَاعِيَة | A claim. | نَوَاحِي | نَاحِيَة | A region, or quarter. |
| دَوَائِي | دَائِيَة | A misfortune. | زَوَايَا | زَاوِيَة | A corner. |
| صَوَاجِب | صَاجِبَة | A companion. | قَوَائِل | قَوِيلَة | A flyer. |
| لَوَاحِي | لَاحِقَة | A dependant. | صَوَالِح | صَالِحَة | Virtuous. |
| ضَوَارِب | ضَارِبَة | Beating. | عَوَاطِم | عَامَّة | Common. |
| خَوَاص | خَاصَة | Particular. | دَوَاب | دَابَّة | Whatever moves. (A living creature.) |

R U L E S E C O N D .

It is regularly applicable, by analogy, *first*, to all nouns formed on the measures *فَوَعْل* or *فَوَعَلَة* and *secondly*, to all substantive nouns formed on the measures *فَاعِل*, *فَاعِلَة*, and *فَاعِلَات*.

E X A M P L E S .

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|-----------------------|----------|-----------|---------------------|
| جَوَاهِر | جَوْهَر | A gem. | كَوَاطِب | كَوْتَب | A star. |
| كَوَاشِر | كَوْشَر | A stream in paradise. | جَوَارِب | جَوْرَب | A shoe or stocking. |
| حَوَاصِل | حَوَصَلَة | The crop of a bird. | صَوَامِع | صَوْمَة | A place of worship. |

قَوَاصِح

| | | | | | |
|----------|-----------|----------------------------------|----------|-----------|----------------------------------|
| قَوَاصِح | فَاصِصَاء | The hole of a field moufe. | تَوَافِي | نَافِقَار | The hole of a field moufe. |
| دَوَام | وَامَّار | The nett of a field moufe. | عَوَالِم | عَالَم | The world. |
| خَوَاتِم | خَاتَم | A feal ring. | قَوَاب | قَاب | A mould or form. |
| طَوَائِع | طَائِع | A feal ring; &c. | طَوَائِق | طَابِق | A ran for baking bread. |

R U L E T H I R D.

It is very generally, though not invariably, applicable to masculine adjectives formed on the measure *فَاعِل* and it is also applicable to a very few nouns, formed on various measures which need not be detailed.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|------------|-----------|----------------------|----------|-----------|--------------------|
| قَوَارِس | فَارِس | A horse- man. | خَوَائِب | خَائِب | Absent. |
| شَفَوَاهِد | شَاهِد | A witness. | هَوَائِك | هَائِك | Perishing. |
| نَوَاصِس | نَاصِس | Hanging the head. | بَوَائِز | بَقَرَه | A bull, or cow. |
| دَوَاحِن | دُحَان | Smoke. | طَوَائِن | طَاحُونَه | A mill. |

MEASURE FIFTH فَوَاعِيلُ.

R U L E.

THIS form of the plural is regularly applicable to every word, comprising more than four letters, which has a مَدَّة زَائِدَةٌ, or *simple long vowel of increase*, after each of the first and second radicals. In other words, it is applicable to all nouns, formed on the measures فَوَاعِيلُ وَفَوَاعِيلُ وَفَوَاعِيلُ وَفَوَاعِيلُ وَفَوَاعِيلُ and other measures of the same nature.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|------------|------------|----------------------------|------------|-----------|---|
| خَوَاتِيمُ | خَاتَمٌ | A seal ring. | سَوَابِطُ | سَابِطٌ | A covered passage between two houses. |
| خَوَاتِينُ | خَاتَنٌ | An emper- ror. | نَوَاطِسُ | نَاطِسٌ | Reputa- tion; &c. |
| نَوَاتِينُ | نَاطُونٌ | A lady. | قَوَانِينُ | قَانُونٌ | A canon; or law. |
| نَوَاسِيرُ | بَاسُورٌ | A hemor- rhage; &c. | نَوَاطِيرُ | نَاطُورٌ | A gardener. |
| قَوَابِيرُ | قَارُورَةٌ | A glass bot- tle. | عَوَاشِيرُ | عَاشُورٌ | The tenth day of the month Mo- hurrum. |
| دَوَابِينُ | دَيْرَانٌ | A register of accounts. | نَوَاتِيمُ | خَبِثَامٌ | A seal ring. |
| ضَوَابِيبُ | ضَيْرَابٌ | Mutual beating. | طَوَابِيرُ | طَوَارٌ | A volume. |

REMARK.

REMARK.

Nouns formed in the singular number on the measure **فَاعِلٌ**, and having their plurals formed on the measure **فَوَاعِلٌ**, admit the optional insertion of a penultimate **وَا** and, in that case, assume the measure **فَوَاعِلٌ** in the plural number. Examples: **خَاتَمٌ** *A seal-ring*; Plural **خَوَاتِمٌ** or **خَوَاتِيمٌ**; **ذَكَبٌ** *A small*; Plural **ذَوَابٌ** or **ذَوَالِبٌ**; **طَبَاقٌ** *A pan for baking bread*; Plural **طَوَاقٍ** or **طَوَاقِيٍّ**; &c. Of the irregular application of this form of the plural, the word **دُخَانٌ** *Smoke*; Plural **دَوَاجِينٌ**, furnishes the only example that need be adduced.

MEASURE SIXTH **أَفْعَالٌ**.

RULE FIRST.

THIS form of the plural is regularly applicable (without reference to the vowel points) to every substantive noun comprising four letters, of which the first is **هَمْزَةٌ رَاقِيَةٌ**, or *Hamza not radical*; and also to the masculine gender of every **اسْمٌ تَفْصِيلِيٌّ**.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-----------|-----------|-----------------------|-----------|------------|------------------------|
| أَصَابِعُ | إِصْبَعٌ | A finger. | أَرَابٍ | أَرَبٌ | A hire. |
| أَفْأَحِي | أَفْعَلٌ | A black snake. | أَفْأَالٌ | أَفْعَلَةٌ | The tip of the finger. |
| أَكْبَرُ | أَكْبَرٌ | Greater, or Greatest. | أَصَاغِرُ | أَصْغَرُ | Smaller, or Smallest. |

افاعل

| | | | | | |
|----------|----------|----------------------------------|----------|----------|--------------------------|
| أَفْضَلُ | أَفْضَلُ | More, or Most excel- lent. | أَكْبَرُ | أَكْبَرُ | Greater, or Greatest. |
| أَقْرَبُ | أَقْرَبُ | Nearer, or Nearest. | أَمْثَلُ | أَمْثَلُ | Liker, or Likest. |
| أَجْدَرُ | أَجْدَرُ | More, or Most no- ble. | أَرْذَلُ | أَرْذَلُ | Meaner, or Meanest. |
| أَوَّلُ | أَوَّلُ | Former, or First. | أَعْلَى | أَعْلَى | Higher, or Highest. |
| أَقْصَى | أَقْصَى | More, or Most re- mote. | أَدْنَى | أَدْنَى | Nearer, or Nearest. |

R U L E S E C O N D.

It is irregularly applicable; as a second plural, to many nouns of which the first plural is formed on the Measures of Paucity *أَفْعُلُ* or *أَفْعَلُ*.

E X A M P L E S.

| واحد | جمع ثقت | Meaning. | واحد | جمع ثقت | Meaning. |
|---------|---------|-------------|----------|----------|----------|
| كَلْبٌ | كَلْبٌ | A dog. | نَعْمَتٌ | نَعْمَتٌ | Wealth. |
| يَدٌ | يَدٌ | The hand. | مَكَانٌ | مَكَانٌ | A place. |
| سَوَارٌ | سَوَارٌ | A bracelet. | إِنَاءٌ | إِنَاءٌ | A plate. |

R U L E T H I R D.

It is irregularly applicable to a very few nouns, substantive or adjective, that are formed on various measures which need not be detailed.

EXAMPLES.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|------------|-----------|-----------------|------------|-----------|-----------------|
| أَرَاِطَ | رَهِطَ | A tribe. | أَصَارِمَ | مَرَمَ | A party. |
| أَبَاجِرَ | بَجْرَ | Evil. | أَبَاجِلَ | بَجَلَ | A camel. |
| أَرَاِجِلَ | رَجَلَ | A man. | أَرَاِجِلَ | رَاجَلَ | A foot soldier. |
| أَسَاوِدَ | سَاوَدَ | A goat. | أَجَادَ | جَادَ | Liberal. |
| أَيَامِنَ | يَمِنَ | The right hand. | أَبَاهِمَ | بَاهِمَ | The thumb. |

MEASURE SEVENTH أَفَاعِلُ.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, to every word, comprising five letters, of which the first letter is *ف* of Encrease, and the fourth is an *الف*, *واو*, or *يا*, also of Encrease. In other words, it is regularly applicable to nouns formed on the Measures *أَفَاعِلُ*, *أَفَاعِلُ*, *أَفَاعِلُ*, and other measures of the same kind.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|------------|-----------|---------------|-------------|------------|------------|
| أَسَاكِيفَ | إِسْكَافَ | A shoe-maker. | أَفَاكِلِمَ | إِفْكِلِمَ | A climate. |

| | | | | | |
|-----------|------------|--------------------------------------|------------|-------------|--|
| اِكْبَرِي | اِكْبَرِي | A diadem. | اِبْرِي | اِبْرِي | A species of ewer. |
| اِحْبِل | اِحْبِل | Foramen uberis. | اَسَالِب | اَسْلُوب | A method. |
| اَسَاطِير | اَسْطُورَه | A fable. | اَصَاحِبَك | اَتَشْوَك | A jest, or laughable occurrence. |
| اَعَاجِب | اَعْجُوبَه | A prodigy, or surprising occurrence. | اَكَاذِب | اَكْذُوبَه | A lie. |
| اَغَانِي | اَغْنِيَه | A particular species of melody. | اَصَاحِي | اَعْجِيَه | A goat or camel, devoted to sacrifice. |
| اَمَانِي | اَمْسِيَه | A wish, or desire. | اَسَاطِين | اَسْطُوانَه | A pillar. |

Or its application, as a second plural, to nouns having the first plural formed on the Measure **اَفْئَال**, the following are a few examples.

| اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال |
|----------|----------|----------|----------|----------|----------|----------|----------|
| اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال |
| اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال |
| اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال |
| اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال |
| اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال |
| اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال |
| اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال | اَفْئَال |

R U L E S E C O N D .

It is irregularly applicable to various nouns, in which one or both of the conditions, mentioned in the first rule, are wanting.

EXAMPLES.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|---|-----------|-----------|----------------------------|
| أَنْبِل | هَال | The new Moon. | أَحَابِث | حَدِث | A saying ; tradition ; &c. |
| أَخَارِض | مَرَوْض | The last foot of the first hemistich in poetry. | أَطَابِين | ظَن | An opinion. |
| أَرَايِل | رَهْط | A party ; or tribe. | أَرَايِل | رَايِل | A foot soldier ; &c. |

MEASURE EIGHTH مَقَاعِل.

RULE FIRST.

THIS form of the plural is regularly applicable, by analogy, *first*, to مُصَدِّرِيْمِي or, in other words, to every trilateral infinitive of the radical class of which the first letter is ميم not radical ; *secondly*, to every اِسْمُ ظَرْف or Noun of time and place ; whether formed on the Measures مَفْعِل or مَفْعَل ; and, *finally*, to every اِسْمُ اَل or Noun of instrument which is formed on either of the Measures مَفْعَل or مَفْعَل.

EXAMPLES.

INFINITIVES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|--------------------|----------|-----------|--------------------|
| مَطَاب | مَطْلَب | A wish, or desire. | مَقَاعِد | مَقْصَد | A wish, or desire. |
| مَعَالِي | مَعَالِي | Meaning. | مَوَاعِد | مَوْعِد | Promising. |

مياسر

| | | | | | |
|----------|-----------|-----------------|----------|-----------|------------------|
| مَبَاسِر | بُغْسِر | Gaming. | مَرَام | مَرْحَمَت | Mercy. |
| مَسَاف | مَسْجَه | Hunger. | مَسَائِل | مَسْأَلَه | A question. |
| مَعَارِف | مَعْرِفَت | Know- ledge. | مَعَاذِر | مَعْذِرَت | An apolo- gy. |
| مَعَايِش | مَعِيشَت | Life. | مَرَانِي | مَرْثِيَه | Weeping. |
| مَقَادِر | مَقْدَرَت | Ability. | مَكَارِم | مَكْرَمَت | Bounty. |

NOUNS OF TIME AND PLACE.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|------------------------|----------|-----------|---------------------------------|
| مَرَاكِب | مَرْكَب | A vehicle. | مَصَادِر | مَصْدَر | A source. |
| مَذَاهِب | مَذْهَب | A faith ; or creed. | مَنَازِل | مَنْزِل | A stage. |
| مَغَارِب | مَغْرِب | The west. | مَشَارِق | مَشْرِق | The East. |
| مَعَادِن | مَعْدِن | A mine. | مَسَاجِد | مَسْجِد | A mosque. |
| مَجَالِس | مَجْلِس | An assem- bly. | مَوَاعِد | مَوْعِد | The place of promis- ing. |
| مَوَافِع | مَوْفِع | A place. | مَضَائِق | مَضِيق | A strait. |

NOUNS

NOUNS OF INSTRUMENT.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|--------------------------|----------|-----------|-----------------------|
| مَقَارِب | مَقْرَب | A musical plectrum. | مَنْفَخ | مَنْفَخ | A pair of bellows. |
| مَسَاطِد | مِسْطَر | A ruler. | مَنَابِر | مِشْبَر | A pulpit. |
| مَعَابِر | مِغْبَر | A ferry boat. | مَنَابِل | رَجَل | A reaping hook. |
| مَخَابِر | مِخْلَب | A bird's claw, or talon. | مَنْطَاح | مَنْطَاح | A pair of shears. |
| مَشَارِب | مِشْرَبَة | A drinking cup. | مَطَارِق | مِطْرَقَة | A hammer. |
| مَصَابِل | مِصْقَلَة | A polishing instrument. | مَطَاهِر | مِطْرَه | A ewer. |
| مَنَاطِق | مِنْطَقَة | A girdle; or zone. | مَنَازِر | مِسرَة | A whispering trumpet. |

RULE SECOND.

It is irregularly applicable, *first*, to certain adjectives formed on the Measure **مُفْعِل**, which denote attributes peculiar to the female sex; *secondly*, to certain adjectives formed on the Measure **مُفْعَل**; and, *finally*, to a very few nouns formed on other measures which need not be detailed.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|----------|-----------|---------------------------|----------|-----------|-------------------------|
| مَطَائِل | مُطِئِل | A mother having children. | مَرَاغِج | مُرْغِج | A milk nurse. |
| مَسَائِد | مُسَد | Predicated. | مَحَابِس | حُسْن | Beauty ; Goodness ; &c. |
| مَشَابِه | شِبْه | Resembling. | مَعَابِد | عَبْد | A slave. |

MEASURE NINTH مُقَاعِل.

RULE FIRST.

THIS form of the plural is regularly applicable, (with the exception mentioned in the next rule,) to every word comprising five letters, of which the first is مِم not radical ; and the fourth is a مَدْرَزَائِدَة or Simple long vowel of increase.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-----------|-----------|-------------|-----------|-----------|------------|
| مَسَاكِين | مِسْكِين | A poor man. | مَوَاعِيد | مِيعَاد | A promise. |
| مِفَاتِيح | مِفْتَاح | A key. | مَوَازِين | مِيزَان | A balance. |
| مَصَابِيح | مِصْبَاح | A torch. | مَرَابِيع | مِرْمَار | A flute. |

مَصَابِيح

| | | | | | |
|-----------|-----------|-----------------|------------|-----------|------------------------|
| مَعَارِجُ | مِعْرَاجُ | A ladder. | مَقَارِضُ | مِقْرَاضُ | A pair of scissors. |
| مَوَارِثُ | مِيرَاثُ | An inheritance. | مَقَادِيرُ | مِقْدَارُ | Measurement, or Value. |

R U L E S E C O N D.

It is not regularly, but frequently, applicable to passive participles formed on the Measure مَقْفُول .

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|--------------|-----------|---------------------------|--------------|-----------|---------------------------|
| كَاذِبِينَ | كَاذِبٌ | Accused. | مَكْسُورِينَ | مَكْسُورٌ | Broken. |
| مُفَارِجِينَ | مُفَارِجٌ | Celebrated. | مُنْفُوسِينَ | مُنْفُوسٌ | Dispersed. (An order.) |
| مَسْلُوحِينَ | مَسْلُوحٌ | Played. | مَضْمُونِينَ | مَضْمُونٌ | Comprised. |
| مَمْلُوكِينَ | مَمْلُوكٌ | Possessed. (Property.) | مَنْعُوقِينَ | مَنْعُوقٌ | Prohibited. |

R U L E T H I R D.

It is irregularly applicable to a very few nouns, formed on various measures which need not be detailed.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-----------|-----------|----------|------------|-----------|----------------------|
| مَذَاكِرُ | ذَكَرٌ | A male. | مَهَابِينَ | مِهَابٌ | Bate, or Unworthily. |

مياسير

| | | | | | |
|----------|----------|---------------|-----------|-----------|---------------------------|
| مِفْطَرٌ | مِفْطَرٌ | Rich. | مُبَاسِرٌ | مِفْطَرٌ | Breaking fast. |
| مُطْفِلٌ | مُطْفِلٌ | A milk nurse. | مُرَضِّعٌ | مُرَضِّعٌ | A mother having children. |
| مُنْكَرٌ | مُنْكَرٌ | Predicated. | مُسْنَدٌ | مُسْنَدٌ | A vicious action |

تَقَاعِيلُ مِثْلُ مِثْلُ .

R U L E.

THIS form of the Plural is regularly applicable to every substantive noun formed on the Measures *تَفْعِلُ* ; or *تَفْعَلُ* ; without reference to the vowel points that may be given to these measures. Examples: *نَشَبٌ* A species of tree from which arrows are made; Plural *نَشَابٌ* ; *تَجْرِبَةٌ* Experience; Plural *تَجَارِبٌ* ; *تَكْرِمَةٌ* Reverence; Plural *تَكَارِمٌ* &c.

تَقَاعِيلُ مِثْلُ مِثْلُ .

R U L E.

THIS form of the plural is regularly applicable to every substantive noun, comprising five letters, of which the first is 'a' not radical, and the fourth is a *مِدَّةٌ زَائِدَةٌ* ; or Simple long vowel of increase.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|---------|-----------|-----------|------------|-----------|------------|
| نُصُورٌ | نُصُورٌ | A figure. | تَصَاوِيرٌ | تَصَوِيرٌ | A picture. |

تَكَالِيفُ

| | | | | | |
|-------------|------------|--------------------------|-------------|------------|------------------------------|
| تَكَالِف | تَكْلِف | Trouble ; Ceremony ; &c. | تَقَاَسِر | تَقْصِر | Explanation. |
| تَصَارِيف | تَقْرِيف | Inflexion. | تَقَامِيسِر | تَقْصِيسِر | Deficiency. |
| تَقَامِيسِل | تَقْصِيسِل | Explanation ; Detail. | تَدَاِيسِر | تَدْصِر | Reflexion. |
| تَصَانِيف | تَضْيِيف | Literary composition. | تَعَادِيع | تَصْدِيع | The head-ach ; Trouble ; &c. |

مِقَامُ اثْنَتَيْ عَشَرَ MEASURE TWELFTH

R U L E.

THIS form of the plural is regularly applicable, by analogy, to every word formed on the measure *فَعِيل* without reference to the vowel points that may be given to that measure. Examples: *مِغْل* A polishing instrument ; Plural *مَغَالِل* ; *جَبَد* Pure ; or Excellent ; Plural *جَبَاد* ; &c.

مِقَامُ ثَلَاثِينَ MEASURE THIRTEENTH

R U L E.

THIS form of the plural is regularly applicable, by analogy, to every word comprising four letters, of which the fourth is *نون* not radical. Examples: *بَلَّغْن* Eloquent ; Plural *بَلَّغِين* ; *فَرَسَن* A camel's hoof ; Plural *فَرَسَان* ; &c.

مِقَامُ اَرْبَعِينَ MEASURE FOURTEENTH

R U L E.

THIS form of the plural is regularly applicable, by analogy, to every noun comprising five letters, of which the fourth and fifth are *Alif Noon* of encrease.

4 Y

EXAMPLES.

E X A M P L E S .

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-----------|-----------|--------------------------|------------|------------|----------------------------|
| بَرَاهِن | بُرْهَان | A proof. | سُلَاطِين | سُلْطَان | A prince. |
| دُكَاكِين | دُكَّان | A shop; or warehouse. | بُسَاتِين | بُسْتَان | A garden. |
| مِیَادِین | مِهْدَان | A field. | رِیَاحِین | رِیحَان | A hyacinth. |
| شِرَایِین | شِرْیَان | A pulse; or artery. | دَوَّاقِین | دَوَّاقَان | The chief of a village. |

MEASURE FIFTEENTH فُیَاعِیل .

R U L E.

THIS form of the plural is applicable to nouns formed in the singular on the Measures فُیَال , فُیَال , or فُیَال .

Example: خُفَّاش A bat; Plural خُفَّاشِین &c.

MEASURE SIXTEENTH یُفَاعِیل .

R U L E.

THIS form of the plural is applicable to those nouns of which the singular is formed on the Measure یُفَعُول . Example: یَرَبُوع A field mouse; Plural یَرَبُوعِین &c.

MEASURE SEVENTEENTH فُیَاعِیل .

R U L E.

THIS form of the plural is applicable to those nouns of which the singular is formed on the Measure فُیَال . Example: شَیْطَان The devil; Plural شَیْطَانِین &c.

MEASURE

MEASURE EIGHTEENTH فَعُولٌ.

R U L E.

THIS form of the plural is applicable to nouns formed in the singular on the Measure فَعُولٌ. Example: فَرَوَاحٌ *A tall she-camel*; Plural فَرَوَاحٌ &c.

MEASURE NINETEENTH فَعْلٌ.

R U L E.

THIS form of the plural is applicable to nouns formed on the Measure فَعْلٌ. Example: فَرْدٌ *A sheet*; or *The temper of a sword*; Plural فَرْدٌ &c.

MEASURE TWENTIETH فَعَالٌ.

R U L E F I R S T.

THIS form of the plural is regularly applicable, by analogy, *first*, to every quadriliteral noun of the radical class, and, *secondly*, to every encreased quadriliteral noun which has a زَايِدَةٌ after the second radical.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|------------------------|------------------------|---------------------|------------------------|------------------------|--------------------------------|
| فَرَوَاحٌ | فَرَوَاحٌ | Translation. | فَرَوَاحٌ | فَرَوَاحٌ | A suggestion of the devil, &c. |
| فَرَوَاحٌ | فَرَوَاحٌ | A chain. | فَرَوَاحٌ | فَرَوَاحٌ | A bridge. |
| فَرَوَاحٌ | فَرَوَاحٌ | A small stream; &c. | فَرَوَاحٌ | فَرَوَاحٌ | A volume; or book. |

حقارِب

| | | | | | |
|----------|----------|----------------------|----------|----------|-------------------|
| عَقْرَب | عَقْرَب | A scorpion. | عَسَاكِر | عَسَاكِر | An army. |
| ثَمَاب | ثَمَاب | A fox. | بَيْتَل | بَيْتَل | A nightingale. |
| لَوَّز | لَوَّز | A pearl; or gem; &c. | جَلَّال | جَلَّال | A small bell. |
| مَاصِر | عَصْر | An element. | هَدَايِد | هَدَايِد | A Lapwing. |
| زَعَارِف | زَعْرَف | Tinsel; Gold; &c. | قَطَايِر | قَطَايِر | A box for books. |
| سَبَاحِل | سَبَحِل | A fat camel. | دَرَاهِم | دَرَاهِم | A small coin. |
| قَرَادِد | قَرَادِد | High ground. | عَلَابِط | عَلَابِط | A flock of goats. |

R U L E S E C O N D.

It is irregularly applicable to certain encreased quadriliteral nouns; and also, to a good many nouns of the quinqueliteral class by rejecting one of the radical letters.

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|------------|------------|-----------|----------|-----------|-------------------|
| زَعْفَرَان | زَعْفَرَان | Saffron. | غَضَائِر | غَضَفَر | A lion. |
| عَنْكَبُوت | عَنْكَبُوت | A spider. | خَفَافِس | خَفَّاف | A bug; or beetle. |

فَرَاوُ

| | | | | | |
|------------------------|-----------|------------------|-----------|-----------|---------------------|
| قَرَزْدَق قَرَزْدَق | قَرَزْدَق | A cake of bread. | سَقَرَج | سَقَرَج | A quince. |
| قَدَام | قَدَام | A fat camel. | جَمْرَشَن | جَمْرَشَن | A decrepid old man. |
| عَنَابِل | عَنَابِل | A nightingale. | خَدَرِش | خَدَرِش | Old wine. |

MEASURE TWENTY FIRST مَعَايِل.

R U L E.

THIS form of the plural is regularly applicable, by analogy, to every encreased quadriliteral noun having a مَرَّةً زَائِدَةً or *Simple long vowel of encrease*, after the third radical. (N. B. The measures of such nouns will be as قَدَامِل، قَدَامِل، قَدَامِل، قَدَامِل، قَدَامِل &c.)

E X A M P L E S.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|-------------|-------------|-----------------|-------------|-------------|--|
| قَدَامِل | قَدَامِل | A candle-stick. | زَنَادِقِي | زَنَادِقِي | An associator; or believer in the trinity. |
| صَنَادِق | صَنَادِق | A chieftain. | خَنَزِير | خَنَزِير | A hog. |
| وَطَاوِط | وَطَاوِط | A bat; &c. | رَسَائِقِي | رَسَائِقِي | A rustic; or A village. |
| قَرَارِطِيس | قَرَارِطِيس | Paper. | قَرَارِطِيس | قَرَارِطِيس | Half a dang; The name of a weight. |
| دَنَابِشَر | دَنَابِشَر | A small coin. | سَرَاوِج | سَرَاوِج | A fat camel. |

| | | | | | |
|-------------|------------|-------------------------|--------------|----------|----------------------------|
| عَصَائِفِر | حَصَقُور | A sparrow. | زَنَابِسِر | زَنْبُور | A bee. |
| جَرَامِيَتِ | جَرَمُوق | A kind of leather hose. | بَحْمَائِسِر | بَحْمُور | A tribe. |
| بَسَادِيَتِ | بُسْدُوق | A musket. | مَرَاوِيل | مَرَاوِل | A camel let loose to feed. |
| عَصَائِيَتِ | عَيْصُمُون | An old camel. | عَصَائِر | عَيْصِير | A hardy camel. |

R E M A R K.

If any letters, whether radical or servile, be rejected from the singular number of a noun having its plural formed on the Measure **قَمَالِي**, a penultimate **ل** may be optionally introduced into the plural number, which will then be formed on the Measure **قَمَائِل**.

E X A M P L E S.

| جمع بر وزن | واحد | Meaning. | جمع بر وزن | واحد | Meaning. |
|------------|------------|-------------------|------------|----------|---------------------|
| بازو بادا | قَمَائِل | | بازو بادا | قَمَالِي | |
| زَمَائِسِر | زَمَائِر | Saffron. | عَمَائِب | عَمَائِب | A spider. |
| عَلَائِيَت | عَلَائِيَت | A flock of goats. | فَرَاوِد | فَرَاوِد | A cake of bread. |
| سَفَائِيَج | سَفَائِيَج | A quince. | جَمَائِر | جَمَائِر | A decrepid old man. |

OF THE LETTER **ل** AS A MARK OF THE **مَنْحَى الْجُمُوعِ**.

THIS letter is chiefly applicable to the plural of the **اسْمُ مَسْنُوبٍ**
or

or *Relative noun*; and to the plural of those Persian, or other foreign words, which the Arabs have adopted into their own language. It is not, however, entirely restricted to nouns of either of these classes.

EXAMPLES.

| Plural. | Singular. | Meaning. | Plural. | Singular. | Meaning. |
|------------|------------|--|-------------|------------|---------------------------|
| أَشْهَرَةٌ | أَشْهَرِي | Of or belonging to the tribe of Ashar. | حَنَابِلَةٌ | حَنَابِلِي | A certain Arabian doctor. |
| أَرْمَنِ | أَرْمَنِي | An Armenian. | كُشْمِيرِي | كُشْمِيرِي | A Kishmeerian. |
| فَرَاهِي | فَرَاهُون | PHARAOH. | فَرَاهِي | فَرَاهِين | A chess queen. |
| أَفْغَانِي | أَفْغَانِي | An Afghan. | بَرَاهِمِي | بَرَاهِمِي | A Brahman. |
| دَهْقَانِي | دَهْقَانِي | A village chief. | أَسَاتِي | أَسَاتِي | A teacher. |
| مَلَائِكِي | مَلَك | An angel. | مَبَاطِلِي | مَبَاطِلِي | A polishing instrument. |

OF THE REJECTION OF LETTERS FROM THE مُسْتَقْبَلُ الْجَمْعِ.

It has already been stated that certain letters must of necessity be rejected from the singular number of many nouns, before the مُسْتَقْبَلُ الْجَمْعِ can possibly be formed. The cause of this necessity has been fully explained, and the rules, prescribed for selecting the letters which ought to be rejected, have also been detailed. It remains to illustrate the operation of these rules, by adducing a few examples, in addition to those which have already appeared.

lective nouns of other tongues ; such as *an army, a fleet, a navy, &c.* and is to be distinguished from them, merely, as it is verbally derived from that noun, which denotes the individuals comprised in itself. As, if the word *fleet* were derived from the word *ship*, or the word *grove*, from the word *tree*, in our language.

THE following are the measures on which the **اسم الجمع** has been, most commonly, found to occur : **قَتَلَ** , **قَتِلَ** , **قَتْلَانِ** , **قَتِيلَانِ** , **قَتَلَ** , **قَتِلَ** , **قَتْلَانِ** , **قَتِيلَانِ** , **قَتَلَ** , **قَتِلَ** , **قَتْلَانِ** , **قَتِيلَانِ** , **قَتَلَ** , **قَتِلَ** , **قَتْلَانِ** , **قَتِيلَانِ** , **قَتَلَ** , **قَتِلَ** , **قَتْلَانِ** , **قَتِيلَانِ** . But the examples of its occurrence are by no means numerous in the Persian language ; and the application of its measures is not at all restricted, or guided, by grammatical rule.

IT must not however be inferred that the **اسم الجمع** is entirely unknown (though it rarely occurs) in the Persian language ; for, on the contrary, some of its examples (as **خَدَمَ** *A retinue*, derived from **خَادِمَ** *A servant* ; and **صَحَابَهُ** *The companions of the prophet*, derived from **صَاحِبَ** *A companion* ;) are of very common use. And as I conceive that there is scarcely any portion of Arabic inflexion, which can be justly considered as entirely unessential to the attainment of a speedy proficiency in the Persian tongue, so, I do not hesitate to insert the following examples of the **اسم الجمع** , notwithstanding the apprehended censure of those who may be of opinion, that in this, as in other parts of the present work, I have encreased the labor of the student, by the insertion of details which might be omitted without inconvenience.

HAVING already stated that the application of the **اسم الجمع** is not at all guided or restricted by grammatical rule, it remains, merely, to furnish a few examples of its occurrence on each of the measures above detailed.

MEASURES **فعل** AND **فعل**.

E X A M P L E S.

| Collective Plural. | Singular. | Meaning. | Collective Plural. | Singular. | Meaning. |
|--------------------|-----------|-----------------------------|--------------------|-------------------|----------------------|
| وَلَدٌ | وَلَدٌ | A son. | جَوْمٌ | جَامٌ | A cup. |
| رَدَعٌ | رَدَعَةٌ | Clay. | سَوَّحٌ | سَاَحَةٌ | A field. |
| قَوَّحٌ | قَاَحٌ | A field. | صَمْبٌ | صَاِبٌ | A companion. |
| رَكِبٌ | رَاكِبٌ | A rider. | حَوْنٌ | حَوَانٌ | The name of a month. |
| شَحْصٌ | شَحْصٌ | A she goat, not yet paired. | وَلَدٌ | وَلَدٌ | A son. |
| شَبَةٌ | شَاةٌ | A goat. | لَبَنٌ | لَبُونٌ لَبُونَةٌ | A milch camel. |

MEASURES **فعل** AND **فعل**.

E X A M P L E S.

| Collective Plural. | Singular. | Meaning. | Collective Plural. | Singular. | Meaning. |
|--------------------|-----------|------------|--------------------|-----------|----------|
| خَسَمٌ | خَيْمَةٌ | A tent. | حَلَنٌ | حَلَقَةٌ | A ring. |
| خَدَمٌ | خَادِمٌ | A servant. | غَيْبٌ | غَاِيبٌ | Absent. |
| شَرَفٌ | شَرِيفٌ | Noble. | بَعْدٌ | بَعِيدٌ | Distant. |

| | | | | | |
|---------|---------|------------------|---------|----------|-----------|
| أَدَم | أَدَم | Scented leather. | عَمَد | عَمُود | A pillar. |
| خَشَب | خَشَب | A piece of wood. | رَجُلَه | رَجُل | A man. |
| رَجَلَه | رَا جِل | A foot soldier. | شَجَاع | شَجِيعَه | Bold. |

MEASURES مَقَال وَفَاعِل وَفَعْلَة AND مَقَال.

EXAMPLES.

| Collective Plural. | Singular. | Meaning. | Collective Plural. | Singular. | Meaning. |
|--------------------|-----------|----------------|--------------------|-----------|--------------------------------------|
| مِهْمَمَه | مِهْم | A portion. | طَوْرَة | ظَفَر | An affectionate milk nurse. |
| أَخَوَة | أَخ أَخُو | A brother. | مُحِبَّه | صَاحِب | A companion. |
| شَجِيعَه | شَجَاع | Bold. | رَفِيقَه | رَفِيق | A companion. |
| جَائِل | بَمَل | A camel. | بَاقِرَه | بَاقِر | A cow. |
| صَائِم | صَائِم | Fasting. | جَوَال | جَوَل | A herd of horses, or camels. |
| ثَمَار | فَمْرَه | Fruit. | كَهَام | كَهَام | Aged ; Inactive ; &c. |
| مَرَان | مَرَق | A picked bone. | طَوَار | ظَفَر | An affectionate nurse. |
| مَرَخَال | رَعِل | A she lamb. | رَمَار | رَامِي | A chieftain. (Literally a shepherd.) |

حداد

| | | | | | |
|--------|--------|---------------------|--------|--------|-------------------|
| مَرَاد | حَدِيد | Sharp & A- cute. | مَرَار | بُرِّي | Pure. |
| تَوَام | تَوَام | A twin. | مَرَان | مَرَان | A picked bone. |

MEASURES : فَعْلَان , فَعِيل , اَفْعُول .

| Collective Plural. | Singular. | Meaning. | Collective Plural. | Singular. | Meaning. |
|-----------------------|-----------|---------------------------------|-----------------------|---------------|-------------------------|
| عَبِيد | عَبْد | A slave. | مَعِين | مَعَز | A goat. |
| بَقَر | بَقْرَه | A cow. | عَزِي | عَازِي | A religious warrior. |
| حُجَج | حَاج | A Mohum- mudan pil- grim. | مَسِير | مَسَار | An afs. |
| عَمِيم | عَمِيم | Pure. | اَمَوَان | اَمَه اَمَوَه | A female slave. |
| اَبْقُور | بَقْرَه | A bull, or cow. | اَلْمَوَك | مَالِك | A proprie- tor. |

MEASURES : فَعْلَان , فَعِيل , AND مَقْعُول .

| Collective Plural. | Singular. | Meaning. | Collective Plural. | Singular. | Meaning. |
|-----------------------|-----------|----------|-----------------------|-----------|----------|
| اَشْيَاء | شَيْء | A thing. | قَصَب | قَصَبَه | A reed. |

حظا ,

* The word اَشْيَاء will doubtless appear to be the plural of شَيْء , formed on the Measure اَفْعَال ; and not an اِسْمُ اِلْتِمَاع , formed on the Measure فَعْلَان . It may be so considered by the Persian student without inconvenience ; but a regard to accuracy

MEASURES مَقْلَدٌ وَمَقْلَدٌ وَمَقْلَدٌ
مَقْلَدٌ وَمَقْلَدٌ وَمَقْلَدٌ.

| Collective Plural. | Singular. | Meaning. | Collective Plural. | Singular. | Meaning. |
|--------------------|-----------|-------------------------|--------------------------------|-----------|-------------|
| مَرْجُلٌ | رَجُلٌ | A man. | مَعْبُودٌ | عَبْدٌ | A slave. |
| مَسْفَةٌ | سَفٌ | A sword. | عَبْدَانُ عَبْدِي عَبْدَانِ | عَبْدٌ | A slave. |
| بَيْعٌ | بَيْعٌ | A purchaser, or vender. | مَشِخَرٌ | مَشِخَرٌ | An old man. |

CONCLUSION.

FROM the rules above detailed for the formation of the جمع or Plural Number, as well as from the preceding examples of the اسم الجمع; it will be obvious to the reader, that very many forms of both are often applicable to the same noun; and, accordingly, the words مَعْبُودٌ, عَبْدَانُ, عَبْدَانِ, عَبْدِي, عَبْدَانِ, عَبْدِي, عَبْدَانِ, and عَبْدَانِ are imperfect plurals formed from the word عَبْدٌ A slave; which has, besides, seven forms of the اسم الجمع, namely عَبْدٌ, مَعْبُودٌ, مَعْبُودَانِ, مَعْبُودَانِ, مَعْبُودَانِ, مَعْبُودَانِ, and مَعْبُودَانِ. So, also, the word بَيْعٌ A camel; has one plural of paucity, namely بَيْعَانِ, and two plurals of multitude, namely بَيْعَانِ, or بَيْعَانِ, and بَيْعَانِ, and two forms of the اسم الجمع, namely بَيْعَانِ, and بَيْعَانِ, and three forms of the اسم الجمع, namely بَيْعَانِ, بَيْعَانِ, and بَيْعَانِ. It would be endless to multiply similar examples; which are so common in the Arabic, and even in the Persian language, that they cannot fail to excite the attention of every learner.

THE attainment of any considerable proficiency, in that department of Arabic grammar, which relates to the formation of the

the plural number, would therefore be a work of some difficulty, even though the rules on that subject were absolutely perfect; but though the Arabian Grammarians have, long ago, treated the formation of the plural number, with so much accuracy and ability, as to leave to their successors no merit, but that of arranging in a new order the rules which they had previously deduced from the language itself, it is necessary to state, that many of these rules are not intended to be implicitly received; since it is well known to the Arabs themselves, that their application will not bear the test of experiment.

THE rules for the formation of the plural number are commonly divided into three classes; the first class being termed **فِيَّاسِي** or ANALOGOUS; because they are supposed to be applicable, by analogy, to every noun of a given species without exception; the second class being termed **سَمَاعِي** or PRESCRIPTIVE; because they are often applicable to many nouns of a given species by the authority of prescription; and the third class being termed **خِلَافِ فَيَّاسِي** or OPPOSITE TO ANALOGOUS; (ANOMALOUS) because their application to the nouns of a given species is of rare occurrence.

BUT the rules termed **فِيَّاسِي** are not truly analogous, although they are said to be so by most Grammarians; for, on the contrary, the accuracy of their application to any given noun consisting of three letters, depends on the authority of prescription alone. And as there are many trilateral nouns in the Arabic language, which have never been used in the plural number, so these nouns are, in truth, defective in that number; notwithstanding the sanction given by Arabian Grammarians, to the formation of the plural by the rules of analogy. To explain by an example. It has been stated in the preceding pages, that the plural formed on the measure **أَنْشَال** is applicable, by analogy, to every noun formed on the measure **تَقْل**; and having the letters
واو

و ا or ل for the medial radical ; but that form of the plural cannot be accurately applied to the word عَيْش *Life*, which does, nevertheless, fall under the description stated in the rule. And hence it is obvious that the plural formed on the measure اقْتَالَ is not applicable, *by analogy*, to such nouns ; although the examples of its application, *on the authority of prescription*, are no doubt very numerous in the Arabic language.*

ACCORDINGLY, the Grammarian سَيِّدُ شَرِيفٍ عَلَّانِي, in his book on Arabic syntax termed the مَجْمُوعَاتُ, states, that the rules for the formation of Imperfect Plurals, from nouns comprising three letters in the singular number, are never truly analogous ; though he thinks that the imperfect plural may be accurately formed, by the rules of analogy, from those nouns which comprise either four, or five letters, in the singular number. So, also, the celebrated author of the شَافِيَّة uses the word غَالِب or PREVAILING, and not قِيَاسِي or ANALOGOUS, as properly applicable to such rules ; whence it may be inferred, that he did not believe them to be analogous, or of universal application ; but merely simple general rules, to which there might nevertheless be many exceptions. It is to be observed, however, that جَارِ بَرْدِي, in his commentary on the شَافِيَّة, is of a different opinion with regard to the import of the word غَالِب ; since he states the meaning of his author, in using that word, to be this ; that the rules to which that term

* The Plural formed on the measure اقْتَالَ may doubtless be accurately applied to the word عَيْش *Life*, according to the rule of analogy stated in the text : but there is an appeal from the rules of Grammar and the Grammarians, to those of truth ; and I believe it will not be contended by any Arabic Scholar, that the word اَعْيَاش, which has hitherto never been employed in the language, can be unexceptionably used as the Plural of عَيْش *Life*. The مَصْدَرِيَّة, namely مَعْيِشَت *Life*, which is derived from عَيْش, has its plural مَعَايِش, which is perfectly unexceptionable ; and this form of the plural would, I suppose, invariably supersede the other in the writings of every Arabian.

is applied may be extended, by analogy, to all those nouns of a given species, of which the plural has never been heard. In this case such rules may be termed **IMPERFECTLY ANALOGOUS**, since their application, by analogy, is not universal; but is restricted, on the contrary, to those nouns which have never been used, by the authority of prescription, in any imperfect form of the Plural number; and to which, therefore, the principle of forming the plural, on the authority of prescription, will not apply.

BUT whatever licence may be assumed by the Arabians, in forming the imperfect plurals of their own language by the rules of analogy, it may, I conceive, be certainly affirmed, that these rules are no longer analogous when applied to the formation of those Arabic plurals that may be accurately used in the Persian tongue; and hence the learner will do well to refrain from the use of every Arabic plural which has no established existence in the common usage of that tongue; since he will otherwise be in danger of committing a double violation of propriety, by the introduction, into his style, of words not merely unusual, but perhaps otherwise exceptionable; in the Arabic, as well as in the Persian language.

I SHALL only add to these observations, that I have omitted many rules for the formation of Arabic Plurals, which appeared to be of little importance in the Persian language; and if, among those which I have inserted, there are some unimportant rules; the reader will ascribe that circumstance to the difficulty of selecting such a portion of Arabic Grammar for the use of the Persian student, as would not be open to the censure, either of too much brevity on the one hand; or of too much attention to minute and superfluous details, on the other hand.

**OF THE FORMATION OF THE SINGULAR NUMBER
BY ADDING THE LETTERS تَائِي وَتَدَة , or تَائِي نَسْبِي .
TO NOUNS WHICH HAVE NATURALLY A PLURAL
SENSE.**

MANY generic nouns, in the Arabic and Persian languages, have naturally a plural sense, for reasons which will be considered in a subsequent part of this work. I shall therefore merely observe, at present, that if these nouns do not signify the name of a tribe, or of a nation, they are commonly restricted to unity by adding the letter تَائِي وَتَدَة , or *Ta of unity*; often changed into ت in the Persian language; and if they do signify the name of a tribe, or of a nation, the letter تَائِي نَسْبِي or the *Relative Ta* will be more generally employed for the same purpose. Examples : کَلِم Words ; کَلِمَة One word ; اِبر Needles ; اِبْرَة One needle ; تَمَر Dates ; تَمْرَة One date ; رُوم The natives of Constantinople ; رُومِي An individual of that race ; اَرَب The Arabians ; اَرَبِي An Arabian ; اَبَش The Ethiopians ; اَبَشِي An Ethiopian ; اَعْرَاب The Wild Arabs ; اَعْرَابِي A Wild Arab ; &c.

OF NOUNS DEFECTIVE IN THE SINGULAR NUMBER.

THE singular number is entirely wanting to certain Arabic nouns having the form and the sense of the plural number; or, if the singular be not wanting, it is yet expressed by a word which is entirely unconnected with the plural in point of etymology. Examples : نِسْوَة , or نِسَاء , Women ; the plural, in point of sense, of اِمْرَاَة A woman ; رِکَاب Riding Camels ; the plural of رَاكِبَة A riding camel ; اَوْلُو Possessors ; the plural of اَوْ A possessor ; مَنَجَز Moles ; the plural of مَنَجَزَة A mole.

**OF ARABIC PLURALS USED BY THE PERSIANS IN
THE SENSE OF THE SINGULAR NUMBER.**

THERE are many examples of this kind; such as اَبَش The natives

or *Between*; the plural of *Between* ; *بَیَار* A county; the plural of *دَار* A house; *مَشَام* The sensorium; the plural of *مَشَم* The place of smelling or perception; *حُور* A black eyed Virgin or Paradise; the plural of *حُور* and *حُورَاء* Black eyed; *قَم* Deaf; the plural of *اَصَم* and *صَمَاء* Deaf; *بَلَم* Dumb; the plural of *اَبَلَم* and *بَلَمَاء* Dumb; &c.

EXAMPLES.

زبان بریده بکنجی تشنه صم بکم
به از کسی که نباشد زبانش اندر حکم
سعدی

“ A MAN deprived of the faculty of speech, and sitting in a corner, deaf and dumb, is preferable to him whose tongue is under the reins of no control.”

حُورِ اِنِ پَرِیشتی را دوزخ بود اعراف
از دوزخیان پرس که اعراف پرفت است
سعدی

“ PURGATORY would be as hell to the nymphs of paradise, and as heaven to those who suffer the torments of hell.”

IN the last example, the reader will perceive that the Persian plural in *ان* is added to the Arabic plural *حُور* a circumstance which happens very frequently in the Persian language.

OF THE PRINCIPLES OF ANALYSIS.

IT must be obvious to the reader, that the form of an Arabic word affords a very imperfect criterion by which to determine its proper place among the parts of speech: *first*, because many words of

of the same class, as the infinitives of the *نَائِي مَجْرُود* for example, may occur on so many forms as to elude, in a great measure, the investigation of Grammarians; *secondly*, because the same form is often applicable to various nouns of different classes; as in the case of *فَسَال*; which is a measure common to infinitives radical or encreased; to jaumids; to adjective nouns; to nouns of instrument; to nouns in the plural number; &c. and, *finally*, because the same word is often significant of more ideas than one; as *يَقِين* *Certain* or *Certainty*; *أَل* *Wealth* or *Wealthy*; *حَق* *Truth* or *True*; &c. in which case, such words must be assigned to as many parts of speech, as may accord with the nature of the various ideas which they are formed to denote.

ACCORDINGLY, the word *يَقِين* (and so also of every similar example) is assigned to the class of infinitives in one sense of the term; (certainty) and to that of adjective nouns in another sense of the term; (certain) and as there is no absurdity in supposing that two or more ideas may be accurately expressed, in a given language, by the same combination of letters; that is to say, by the same word, in one sense of the term *word*; so it is perfectly reasonable to assign that word to as many parts of speech, as may accord with the nature of those ideas which it is formed to denote.

I AM aware that the later Grammarians of Europe deny the accuracy of this principle; having accused their predecessors of ignorance, for supposing that any word ever can change its nature so as to belong sometimes to one part of speech, and sometimes to another; but if the term *word* be understood to signify a *certain sound or combination of letters*, (and it often implies nothing more) I conceive there can be no doubt that the same *word*, that is to say, the same *sound or combination of letters*, is often used, in every language, to denote various or even opposite ideas; (as *cold* opposed to *heat*, and *cold* opposed to *hot*; *light* opposed to *darkness*, and *light* opposed to *heavy*; *a box or chest of wood*; *a box or a blow*; &c.)

and

and, in this case, it would be absurd not to assign such *words* or *sounds*, to as many parts of speech, as may be consistent with the nature of the various ideas which they are formed to denote.

ON the other hand, if the term *word* be understood to imply *a sound significant of a certain idea*, it is obvious that the number of *words* in a given language, will be exactly equal to the number of *words* or *ideas*, and not to the number of *words* or *sounds*, which may happen to exist in that language; and hence it follows, that if two or more ideas may be accurately expressed by the same sound or combination of letters, as in the case of *ج* *Wealth*, and *ج* *Wealthy*; such sound or combination of letters will represent two or more words, according to the number of ideas which it is formed to denote. For in this last sense of the term *word*, there can be no doubt that *a word*, that is to say, *the representative of a certain idea*, never can change its nature (any more than the idea which it is meant to represent) so as to belong sometimes to one part of speech and sometimes to another; but it is equally true, that two or more *words* or *ideas* may be accurately expressed by the same *sound*, as in the case of *ج* already mentioned, and consequently that the same *sound*, being the true representative of two or more words, may belong to either of two or more parts of speech, according to the nature of these ideas.

ACCORDINGLY, all those nouns of our own language which end in *ing*, as *loving*, *bating*, *grieving*, *rejoicing*, *learning*, *daring*, &c. must be assigned, in my opinion, to the class of infinitives, (that is to say, of substantive nouns,) whenever they denote the name of an event; ("Learning is encouraged in the present age") and to the class of participles, which are merely one species of adjective nouns, whenever they denote the occurrence of an attribute in the substantive noun to which it is imputed; as when we say "A man *daring* to violate a given sanctuary, was put to death for that crime." So also the word *light* (and there are many similar examples) must

be assigned to the class of substantive nouns, when opposed to *darkness*; and to the class of adjective nouns, when opposed to *heavy*; and if it be true (as I conceive it is) that the word *light* is here used to denote two ideas utterly unconnected with each other, I see no good reason why another word, such as *loving*, may not be also used to mark two ideas which are very nearly connected together; since the one is that signified by the infinitive *عشق* *Love*, and the other corresponds, in point of sense, with its active participle *عاشق* *A lover*.

For the principle assumed by the later Grammarians, namely, that a word can never change its nature so as to belong sometimes to one part of speech and sometimes to another, is obviously deduced from the supposed impropriety of employing the same word, without any reason or necessity, for two different meanings and purposes; but it is clear that the same word or combination of letters is often so employed in every language; as *a box* or *chest of wood*, opposed to *a box* or *a blow*; &c. and if it be contended that there are two words spelt *box*, of which the one signifies *a chest of wood*, and the other *a blow*; it may be assumed, on the very same principle, that there are two words spelt *Loving*; *Daring*; *Learning*; &c. of which the one is a substantive, and the other an adjective noun.

In this case there is no necessity for having recourse to an *ellipsis*, in order to convert the word *Learning*; into an adjective in such examples as these; " *Learning* in all its branches is generally encouraged in the present age," since it will be sufficient to state what seems to be obvious from the example itself; namely, that it is *Learning* the substantive, and not *Learning* the participle, which is here used. On the other hand, it cannot be denied that the same sentiment, or something like it, may be expressed in such a manner as to convert *Learning* into an adjective noun, by supplying a substantive suited to the occasion; as " *The learning propensity* is generally encouraged in the present age," but I cannot

cannot believe that there is any advantage gained by having recourse, in such cases, to a fanciful elipsis, which may be easily supplied at all times; and am disposed (though I do not pretend to guide the judgment of the learner) to give a decided preference to the former hypothesis.

THE principle for which I contend, namely, that of assigning the same word or sound, or of assigning two or more words having the same form, to various parts of speech, according to the nature of the various ideas which they may happen to denote, is therefore common, I believe, to every tongue; and the admission of its accuracy seems to be so much a matter of necessity, in the study of Grammar, that it may be doubted whether it is possible to carry on the business of analysis in any Language, without having frequent recourse to its aid.

BUT the admission of this principle is by no means inconsistent with a belief in the use of those abbreviations of speech which have been so clearly explained in the celebrated *DIVERSIONS OF PURLEY*; and as there can be no doubt that unnoticed abbreviation in construction, and difference of position, may often occasion a given word to assume the appearance of fluctuation in point of sense, while, in reality, the meaning of the word never varies; so, it behoves the Grammarian to distinguish carefully, in such cases, between the real and the apparent fluctuation of words; and to found their classification, among the parts of speech, on the former alone.

WHENEVER it can be clearly shewn, by having recourse to etymology, or to an obvious elipsis, or by any other means, that the sense of a word which seems to fluctuate is yet invariably the same; I conceive, therefore, that the Grammarian who performs this task has rendered an important service to his readers; but it may be reasonably doubted, in my opinion, whether, even the wonderful success of Mr. Tooker, in the investigation of this intricate

intricate department of Grammatical science, will justify that general conclusion which is drawn by him; namely, that no word ever can change its nature, so as to belong sometimes to one part of speech, and sometimes to another.

For if the fact be true, it follows that there is not, in any language, a single word or sound which was destined in its primitive and literal acceptation, to denote more than one idea; since there can be no doubt, that a word, so used, might be accurately assigned to various parts of speech, according to the nature of the various ideas which it was formed to denote. But I have already endeavoured to shew, that the same *word* or *sound* is often used in our own language, (and probably in every other) to denote more than one idea; and as it is obvious that what is true of one word may possibly be true of another, so, it follows, that we are not authorised to affirm the contrary of any given word; unless we are prepared to prove the fact, by shewing that the word in question is invariably used to denote the same idea, in every instance that can be adduced.

For though it is doubtless desirable that every idea should be typified in language by a word or sound peculiar to itself, it does not by any means follow that this is the fact; nor is there much reason why we should believe it, in opposition to the evidence of the contrary that might be adduced; since the representation of two or more ideas, by the same sound, involves no absurdity; and merely adds one, to many other proofs that might be easily offered, of the imperfections incident to every language*.

I HAVE

* There is no necessary connexion between sound and sense; and hence the same *word* or *sound*, which signifies *fire*, in one language, may signify *water*, in another. There can be no reason, therefore, but that of the inconvenience which will result from it, why the same *word* or *sound* should not be used, in any one language, to signify at once *fire* and *water*. Now the possibility of such an accident should never be excluded from the consideration of any Grammarian; *first*, because it involves no absurdity; and *secondly*, because it is obviously of very common occurrence in every language. Thus the English words *hill*; *mint*; *lime*;

I HAVE thought it necessary to offer these observations, in justification of that principle of Arabic Grammar, by which it is determined that the same *word* or *sound*, or two or more words having the same form, (that is to say, being formed on the same measure)

time; &c. are continually used to denote various ideas utterly unconnected with each other; and though it were proved (as it might be, very possibly, by having recourse to etymology) that the word *mint*, which is the name of a plant, has a different origin from the *mint* in which our money is coined, I cannot perceive that any important inference could be accurately drawn from that circumstance. For whether a given sound, such as *mint*, be originally destined to represent two ideas utterly unconnected with each other; or whether these two ideas were formerly represented by *two words*, subsequently moulded into *one word* or *sound*, by the progress of corruption; the practical inconvenience, resulting from the fact, is exactly the same in either case: and if the fact be admitted on either hypothesis, every Grammarian will be under a positive necessity to assign the same *word* or *sound* to various parts of speech, according to the nature of the various ideas which it is found to denote. But it is not possible to conceive an accident more likely to happen, in the progress of even a primitive language, than that of the representation of two or more ideas by the same sound; *first*, because of the multiplicity of words which enter into the composition of every language; *secondly*, because all these words have not been invented at the same time; or by the same individual; *thirdly*, because every existing word or sound cannot be at once present to the mind of every inventor; and *finally*, because any two or more of the inventors might inadvertently pitch upon the same sound to represent two or more ideas.

And on the other hand, we know that such accidents are very common to those tongues, of which the origin can be traced to other languages; because two or more words, being derived from different roots for the purpose of denoting different ideas, are often, by the progress of corruption, melted into one *word* or *sound*, which denotes *all the ideas originally represented by these different words*. (See Mr. TOURNEUR's account of the words *but*; and *since*; &c.) So, it may be added, that the English words *vite*; *write*; *right*; and *wright*; are now undistinguishable by the sound from each other; from which it follows, that the whole source of the inconvenience, resulting from the representation of four ideas by the same sound, is felt as often as we have occasion to utter any one of these words. And, if these words were all spelt in the same manner, (as they ought to be, if our system of orthography were more perfect than it is) that circumstance would still be of little importance; since the context, alone, would be quite sufficient to distinguish the different ideas which they are formed to denote. We cannot confound together the various ideas signified by *religious rites*; by the *rights of persons*; by *writing a letter*; by *square wrights*, &c. whatever may be the orthography adopted in spelling these words. It is in vain, therefore, to aggravate the inconvenience, resulting from the occasional representation of two or more ideas by the same sound, into an evil of such magnitude, that it can have no existence in any primitive tongue; for the fact is, that it does exist in every tongue, whether primitive or not; and that its existence is productive of no practical inconvenience deserving of notice.

But it has been said that "if words did indeed change their nature, so as to belong sometimes to one part of speech, and sometimes to another; language would be a thing so equivocal, that all enquiry into its nature, upon principles of science and reason, would be vain;" (ENCYCLOPEDIA BRITANNICA; Article GRAMMAR,) and that, in reality, "no such fluctuation is perceptible in any word whatever; though it be a general charge brought against words of almost every denomination." (DIVERSIONS

measure) may be accurately assigned to various parts of speech, according to the nature of the various ideas which they may happen to denote. It remains to offer some examples of Arabic words or sentences, not hitherto noticed, that are of common occurrence in the Persian language.

OF

OF PURLEY; vol. I, page 32.) It may be answered, that the distribution of words, into various classes, must be determined by the essential difference in the nature of the ideas which they are formed to denote; and so long as ideas themselves do not fluctuate, but continue to be at all times distinguishable from each other by the difference of their nature, it is of little importance how many of these may happen to be represented by the same sound. For the same sound might be accurately assigned to every part of speech, if it were used in various senses corresponding with the various definitions of *a noun; a pronoun; a verb; a participle; &c.* and I cannot perceive that our enquiries into the nature of Language would be at all impeded by that circumstance; since these must be conducted on principles drawn from the nature of ideas themselves; and not from the nature of words or sounds; which are only important because they represent ideas. It is obvious, therefore, that there is only one sense of the term word (namely, a sound significant of a certain idea) in which it can be truly said that a word never can change its nature, so as to belong sometimes to one part of speech, and sometimes to another; and, this fact being admitted, it remains that two or more words, that it is to say, two or more ideas, may be accurately represented by the same sound; which may thus belong to two or more parts of speech, according to the nature of these ideas.

Mr. HARRIS was not therefore (reasoning a priori) guilty, in any part, of that absurdity which has been charged against him, when he stated the word *that*, to be sometimes *an article*; and sometimes *a pronoun*; and sometimes *a conjunction*; for if these parts of speech have any real existence in Language, it might easily happen that one word or sound (namely the sound of the word *that*) might represent three ideas, so differing from each other in their nature, as to justify every classification of that word which he has adopted.

But it has been proved by Mr. TOOKS, that there is no real fluctuation in the sense of the word *that*; which ought, therefore, (since it represents invariably the same idea) to be assigned to the same part of speech, in every instance that can be adduced. But here the legitimate consequences to be drawn from the discovery of Mr. TOOKS necessarily end; and those who reason by analogy, that because the word *that* (or any limited number of words) invariably denotes one idea and no more; therefore, no word can denote more than one idea; advance a position, of great importance indeed if it be true; but, which seems to me to be utterly untenable by any process of just reasoning; and very inadequately supported by the whole force of Mr. TOOKS's etymological battery.

It is true, however, that many words seem to fluctuate in point of sense, while in reality the meaning of the words never varies; and these unreal fluctuations may be often detected by those who shall consider with attention, *first*, that aptitude which exists among the various parts of speech to supply the places of each other; and, *secondly*, the imperfections and poverty of every Language; or perhaps that careless inaccuracy of expression, by which we are often led to extend the signification of a given word to objects which it does not properly embrace. To explain by examples. The difference between a *simple adjective* and an *active participle* consists merely in this, that the former denotes the *existence*, and the latter the *occurrence*, of an attribute in a given object or substantive noun. Now this difference is

OF CERTAIN ARABIC WORDS AND SENTENCES, THAT ARE OF COMMON USE IN THE PERSIAN LANGUAGE.

SINGLE WORDS.

THE single words to which I allude, are commonly nouns substantive or adjective, employed in the objective case, which is formed from the nominative, by means of the سَوْنِ of the vowel فَتْحَ. The case which I have here termed objective, has various names assigned to it by the Grammarians of Arabia, according

to very slight, that the mind is easily brought to overlook it altogether; and, occasionally, to apply every active participle in the sense of a simple adjective noun; as when we speak of a *daring* or an *intrepid man*; a *loving* or an *affectionate child*; &c. It must be obvious to the slightest consideration that the participle *daring* here denotes the *existence*, not the *occurrence*, of an attribute in the substantive noun; and that it denotes the *occurrence*, not the *existence*, of the attribute; when we say that "A man, *daring* to violate a given sanctuary, " was put to death for that crime."

In the last example *daring* is properly a participle; and loses, in the first, the participial character; not because there are two words spelt *daring*, of which the one is a participle; and the other an adjective noun; but, because every active participle, for the reasons above stated, has a natural aptitude to assume the sense of an adjective noun. The aptitude of the various parts of speech, to supply the places of each other, is, indeed, a subject which seems to me to deserve much attention; though, I have been obliged, from conscious inability, to be satisfied with merely proposing it to the consideration of the reader.

As an instance of the use of words, in a sense which they do not properly denote, the words *painting*, *building*, and many others, might be adduced. For *building* is the name of a certain action; from which results *a house*; or *something built*; and when we apply the term *building* to signify *a house*, we obviously use a word significant of the *cause*, to denote the *effect*; which would be represented, with much more accuracy, by the passive participle *built*; than by the infinitive *building*.

For *a house* is in fact *a thing built*; whereas *building* is merely the name of an action; and as there are many similar examples in every tongue, it would excite no surprise in my mind, to find that the passive participle of the verb *to build*, having become a substantive in the course of time, (like the word *thought*) is used, in some language or other, to signify *a house*. Thus, the infinitive of a given verb may be used to denote the same idea, which would be more accurately expressed by the passive participle of the same verb; and this is an accident which occurs very commonly in the Arabic and Persian, as well as in the English, and I believe in every tongue. Examples: مَقْرُومٌ for قَرَمَ

Understood; قَوْلٌ for مَقْرُورٌ *A speech*; or *thing spoken*; سُؤَالٌ for مَسْئُولٌ *A question*; or *thing asked*; صَبْطٌ for مُقْبُوطٌ *Regulated*; &c. So also, (though on a different principle,) the infinitive often supplies the place of an active participle; or of an adjective noun; as مَرَلٌ or مَارِلٌ *Swift*; &c.

to

to the several uses for which it is employed; (as *مُسْتَبِيرٌ* ; حال) but it is unnecessary to explain these uses to the Persian Student, who may consider most, or perhaps all the words to which I now advert, as equivalent to the adverbs of the English Language. Examples: *نَوَلَسَ وَوَلَسَ* *Nolens Volens*; *بِقَيَّةٍ* *Certainly*; *غَايِبٌ* *Probably*; *بَغْضَةٍ* *Suddenly*; *وَقْتًا* *Suddenly*; *عَمْدًا وَقَعْدًا* *Intentionally*; *أَمَّا لِي* *In one's own right*; *نِيَابَةً* *In the right of another person*; *حَقِيقَةً* *Certainly*; *أَيْضًا* *Also*; *تَفْصِيلًا مُفْصَّلًا* *In detail*; *أَجْمَلًا مُجْمَلًا* *In substance*; *حَالًا* *Now*; *مَرْجَبًا مَرْجَبًا* *Hail! Welcome!* *مَثَلًا* *For example*; *أَطْلَاعًا* *For the purpose of giving information*; *اسْتِفْرَاحًا* *For the purpose of demanding information*; *أَوَّلًا* *First*; *ثَانِيًا* *Secondly*; *ثَالِثًا* *Thirdly*; &c.

To these may be added the demonstrative noun *هَذَا* *This*; and the particles of exception *إِلَّا* *If not*; or *Except*; and *حَاشَا* or *لَا* *Except*; or *Not at all*; or *Never! Never!*

EXAMPLE.

كَلَامُهُ خُشْرُوِي وَتَاجِ شَاهِي بَهْرُ كُلِّ كِي رَسَرَحَاشَا وَكَأَا
ابوالفضل

“ How should the crown of royalty, and the diadem of sovereign authority, become the bald pate of every blockhead?
“ Heaven forbid it! Let it never be!”

COMBINATIONS OF TWO OR MORE WORDS.

SUCH combinations are of very frequent occurrence in the Persian Language; and a few of the most common are all that can be noticed in this work.

THEY are formed, *first*, by prefixing the Arabic article *ال* to certain substantive nouns; as *الْحَالُ* *now*; *الْقَصَّةُ* *In short*; *الْوَقْتُ* *now*; *الْقَرُصُ* *Hear the substance*; *الْبَيِّنَةُ* *Certainly*; *الْخَبْرُ* *See the words of the prophet*; *الْآيَةُ* *See the text in the Kooraun*; *الْجَبُّ* *Strange*; &c.

SECONDLY

SECONDLY, by prefixing the preposition ب which is occasionally synonymous with *by*; *in*; *with*; &c. to certain nouns, following the article ال; or (in the absence of that article) followed by an Arabic noun or pronoun, in the genitive case. Examples: *بِالْكُلِّ* *In toto*; *بِالْقَرَّةِ* *Of necessity*; *بِالذَّاتِ* *In person*; *بِاللَّهِ* *By God*; *بِالرَّأْسِ وَالْعَيْنِ* *With my head and eyes*; *بِالنَّفْسِ* *Immediately*; *بِالنَّفْسِ* *In substance*; *بِالنَّفْسِ* *With my head and eyes*; *(Very willingly)* *بِالنَّفْسِ* *In two equal parts*; *بِإِذْنِهِ* *By God's grace and favor*; *بِغَيْبِهِ* *The very same*; *بِذَاتِهِ* *In person*; *بِشَيْءٍ* *In toto*; *بِسْمِ اللَّهِ* *In the name of God*; *بِوَجْهِ مِنَ الْوُجُوهِ* *By some means or other*; or *By any manner of means*.

THIRDLY, by prefixing the particle مِنْ *From*, to certain other words: as *مِنْ الْبُحْبُوحِ* *Since morning*; *مِنْ قَبْلُ* *Before*; or *Heretofore*; *مِنْ بَعْدُ* *Hereafter*; *مِنْ قَبِيلٍ* *A little before*; *مِنْ كُلِّ الْوُجُوهِ* *In all manner of ways*; *مِنْ بَيْنِهِ* *From among*; &c.

FOURTHLY, by prefixing the particle فِي *In*, to certain other words: as *فِي الْوَاقِعِ* *In reality*; *فِي الْحَالِ* *Immediately*; *فِي مَابَيْنَ* *Between*; *فِي زَمَانٍ هَذَا* *In this our time*; *فِي لَحْظَةٍ* *With haste*; *فِي أَجَلٍ* *In short*; *فِي سَنَةٍ قَدَانِ* *In such a year*; *فِي التَّارِيخِ* *On this date*; *فِي السَّفَرِ وَالْحَضَرِ* *At home and abroad*; *فِي أَمَانِ اللَّهِ* *In the keeping or protection of God*; &c.

FIFTHLY, by prefixing the particle عَلَى *On*, or *Upon*, to certain other words: as *عَلَيْهِ السَّلَامُ* *On him be peace*; *عَلَيْكَ السَّلَامُ* *Peace be to thee*; *عَلَى أَوْلَادِهِ* *On his children*; *عَلَى هَذَا الْقَبَسِ* *According to the same analogy*; *عَلَى رُؤُوسِ الشَّاهِدِينَ* *Especially*; *عَلَى غَيْرِ الشَّاهِدِينَ* *In the presence of witnesses*; *عَلَى فَرَسِ الْإِمْحَالِ* *Granting that which is impossible*; *عَلَى أَحْسَنِ الْوُجُوهِ* *In the best possible manner*; *عَلَى الْإِطْلَاقِ* *Over*

Over every thing; or Universal; or Unrestrained; عَلَى كُلِّ شَيْءٍ
 On an equality; عَلَى السَّوَاءِ In both cases; عَلَى آيِ تَقْدِيرٍ In every possi-
 ble case; عَلَى الْغَوْرِ With haste; عَلَى حِدَةٍ Separate; عَلَى نَبِيِّنَا وَعَلَى سَلَامٍ
 On our Prophet, and on him, be peace.*

SIXTHLY, by prefixing the particle إِلَى Until, which denotes
 termination, &c. to certain other words: as إِلَى غَيْرِ انْتِهَاءٍ With-
 out end; إِلَى يَوْمِ السَّادِ To the day of judgment; إِلَى الْآنِ Until now;
 إِلَى يَوْمِ الْقِيَامَةِ To the day of judgment; إِلَى غَيْرِ ذَٰلِكَ And so of others;
 إِلَى وَقْتِ التَّحْرِيرِ Up to the time of writing; إِلَى أَزْدِ الْآنِ Up to this time;
 &c.

SEVENTHLY, by prefixing the particle حَتَّى Even to, to certain
 other words: as حَتَّى الْبَابِ Even to the door; حَتَّى الْمُسْتَوْدِعِ To the
 best of one's ability; حَتَّى التَّوَسُّعِ To the utmost of one's power;
 حَتَّى الْأَمْتَانِ To the utmost of one's power; &c.

EIGHTHLY, by prefixing the letter كَ, denoting *similitude*,
 to certain other words; or to the relative pronoun *that which*;
 followed by certain other words. Examples: كَمَا هِيَ As it is;
 كَمَا بَشَّرْنَا As it has been said; كَمَا قَالَ As (he) has said;
 كَمَا يَنْبَغِي As it is proper; or Perfectly; كَمَا تَقَرَّرَ الْقَمَرُ Like the twinkling of an
 eye; &c.

NINTHLY, by prefixing various other particles: as لَا Not, the
 letter لَ For, مِنْ From, With, In, &c. to certain other words. Ex-

* The name of an acknowledged prophet, when mentioned in any Persian book, is ge-
 nerally followed by the words in the text; which are not, however, invariably written
 at full length; the following contraction (ع) being often employed by transcribers
 to convey the sense of the whole sentence. The words نَبِيِّنَا Our prophet, refer,
 of course, to MOHAMMAD; and these words, though frequently expressed, are sometimes
 omitted by his pious followers.

amples :

amples : **لَا قُوَّةَ إِلَّا بِاللَّهِ** *There is no power, and no strength, but in (or through) God alone*; **لَا تُحْسَبُ** *It cannot be reckoned*; **لَا تَقْبَلُ** *We do not grant; or admit; (the proposition)* **لَا يَرْتَالُ** *He never decays*; **لَا يَتَعَلَّمُ** *It means nothing*; **لَا يَتَنَبَّيْ** *It has no sense*; **لَا رَيْبَ فِيهِ** *There is no doubt in it*; **لَا رَيْدَ** *There is no remedy*; **لَا رَجْمَ** *There is no remedy*; (Therefore) **لَا شَيْءَ** *Of no value*; **لَا حُجْرَ** *Of necessity*; **لَا أَتَى** *I do not fear*; **فَرَّادَ** *Fearless*; **لَا وَابِلَ** *No by God*; **لَا كَلَامَ** *There is no question*; **لَا يَتَأْتِي** *It has no bounds*; or **بِغَيْرِ** *Soon*; or **لَا فِي أَجَلٍ قَرِيبٍ** *In a short time*; **لِهَذَا** *For this reason*; **لِلَّهِ** *For GOD's sake*; **لِنَفْسِهِ** *For his or its own sake*; **لِغُرْفَتِهِ** *For his own sake*; **لِوَجْهِهِ** *For GOD's sake*.

TENTHLY, by prefixing the particles **مَتَى** *Whenever*; **مَعَ** *With*; **وَ** *And (or By; when used before an oath)* **عِنْدَ** *Near*; **فَ** *Then*; to certain other words. Examples : **مَتَى امْكُنْ** *Whenever it is possible*; **مَعَ الْخَيْرِ** or **مَعَ الْبَاقِيَةِ** *Safely*; or **بِالْوَدَّ** *By GOD*; **وَلَا** *and if not*; **عِنْدَ اللَّهِ** *In the sight of GOD*; **عِنْدَ الْمَلَائِكَةِ** *In the eyes of mankind*; or **عِنْدَ النَّاسِ** *Among men*; **كَيْفَ** *How then?* **فَبَ** *Then be it so*; **أَمَّا بَعْدُ** *But after this*; **عَلَى**.

ELEVENTHLY, by prefixing an infinitive, or other noun substantive or adjective, in the objective case, to certain other words. Examples : **حَسْبَ اللَّهِ** *For GOD's sake*; **أَمْرًا لِلْأَمْرِ** *In obedience to your commands*; **طَائِبًا بِالْإِذْنِ** *Consenting without reluctance*; **وَأَيْضًا بِالْإِجْبَارِ** *Consenting without force*; **سُبْحَانَ اللَّهِ** *Gracious GOD*; **إِلَى اللَّهِ** *I seek refuge with GOD*; **عِنْدَ اللَّهِ** *I seek refuge with GOD*; **عَلَى**.

TWELFTHLY, by prefixing **الَّتِي** or the relative pronoun *that which*, to certain other words. Examples : **الْكَلَامِ** *That of which there is no speaking*; **الْغَيْطَانِ** *That which cannot*

not

not be borne ; Insufferable ; مَا تَوْقِي الْحَدَّ That which is beyond all bounds ;
 مَا حُصِّلَ That which has been obtained ; (as the result of a discussion ;
 or the proceeds of an estate ; &c.) مَا حَضَرَ That which is ready ; مَا حَضَرِي
 a relative adjective, formed from the preceeding, by adding the let-
 ter تَبَيَّنَتْ That which is necessary ; مَا بَقِيَ That which
 remains ; مَا تَقَدَّمَ That which precedes ; مَا تَأَخَّرَ That which follows ;
 مَا سَوَا That which is over ; مَا وَرَأَ That which is over ; مَا سَبَقَ
 That which precedes ; مَا تَوْقَى That which is above ; مَا تَحْتَ That
 which is below ; مَا تَقَبَّلَ That which goes before ; مَا تَبَعَدَ That
 which follows ; مَا لَا يَحْتَسِلُ That which cannot be explained ; or solved ;
 مَا جَرَأَ That which happened ; (An event) مَا فِي الْقَلْبِ That which is
 in the mind ; (Sentiments) مَا تَحْنُ فِيهِ The subject of which we are
 treating ; مَا فِي الرِّجَالِ The subject of dispute ; مَا يَتَوَقَّعُ That which
 stands in the place of something else ; مَا يَتَحَدَّثُ وَحْدَهُ That which supplies
 the place of something else ; مَا شَاءَ اللَّهُ That which God wills ;
 مَا مَضَى ماضٍ What is past is past ; مَا كَانَ That which was ; مَا يَكُونُ
 That which will be ; or is ; &c.

THIRTEENTHLY, by prefixing many passive participles to
 certain other words. Examples : مَوْهُوبٌ لِّ The person to whom
 something (as property, &c.) is granted ; مُتَحَاجِّجٌ إِلَيْهِ The thing requir-
 ed ; مُشَبَّهٌ بِ A thing to which something else is compared ; as op-
 posed to مُشَبَّهٌ A thing compared with something else ; مُسْتَدَلٌّ بِ
 The subject of a proposition ; مُتَدَيِّعٌ The predicate of a proposition ;
 مُصَافٍ إِلَيْهِ A noun governed in the genitive case ; as opposed to
 مُصَافٍ The governing noun ; مُتَمَكِّنٌ إِلَيْهِ Confided in ; مُشَارٌ إِلَيْهِ A
 person or thing previously pointed out in a sentence ; مُتَعَرِّضٌ إِلَيْهِ Alluded
 to ; مَوْقَى إِلَيْهِ Pointed out ; مُتَحَدِّثٌ بِ The predicate of a proposition ;
 مُتَحَدِّثٌ بِ The subject of a proposition ; مُتَنَازِعٌ فِيهِ The subject of
 dispute ; مُتَعَرِّفٌ فِيهِ Possessed ; or Used ; &c.

THE

CONCLUSION.

THE introduction of pure Arabic, into the Persian language, is limited by no boundaries, but those which the whim and caprice of individual writers may happen to affix ; and it would be easy to adduce many epistolary and other literary compositions, to which the epithet Persian is but nominally applicable ; since they exhibit a strange mixture of Arabic and Persian, which would be altogether unintelligible to a native of either country, who had not acquired, by study, the language of the other.

I SUBJOIN, in a note at the bottom of this page, a letter from the poet JAUMEE to one of his correspondents, which may serve as a curious specimen of the unlimited intermixture of both tongues ; and though it would be difficult, perhaps, to select another letter from the correspondence of that poet, in which the same evil is carried to an equal extent, it is yet in the power of every reader to satisfy his own mind of its general prevalence, by turning over the leaves of almost any Persian book ; in which, the different characters, employed to distinguish the pure Arabic from the Persian part of the composition, will be immediately perceived*.

THE

* The following is the letter of JAUMEE alluded to in the text. It is very absurdly complimentary ; and the task of translation would be more difficult than useful. The reader will perceive the mixture of Arabic and Persian, by adverting to the vowel points over the Arabic ; and to the difference of the types employed in printing this specimen.

وَجَوَابُ نَاصِي عَيْسَى وَاقِعُ شَدِّ شَعْرٍ وَعَلَيْكَ يَا أَهْلَ السَّلَامِ سَلَامِي
وَأَلَيْكَ شَوْقِي دَائِمًا وَغَرَامِي مَا رُمْتُ شَرْحَ الشَّوْقِ كَيْفَ وَلَا يَغِي
بِقَلِيلِ أَشْوَاقِي كَثِيرٌ كَلَامِي عَلَى كَلَامِ لَآئِي نِظَامِ كِهْ بِسَاطِرِ حَرْوِشِ اَزْ مَوْطِنِ
وَحْدَتِ زَمَرَةِ شَعْرِ كُنَّا حُرُوفًا عَالِيَاتٍ لَمْ نَقْلُ مُتَعَلِّقَاتٍ فِي ذُرَى
أَعْلَى الْقُلْدِ بِكُوشِ اِهْدُوشِ كُوشِ نَشِينِ زَاوِيَةِ فَرُوفِ اِرْسَانِبِدِه
وَجَوَامِعِ

THE intermixture of the Arabic and Persian languages renders it expedient, in my opinion, that the study of both should go on

و جوامع کلمش از نشیمن جمعیت غنچه شعر نَحْنُ الْكَلَامُ وَسِرُّ الْحُبِّ مَعْنَانَا
 نَحْنُ الْكَلِيمُ وَطَوْرُ الْعِشْقِ مَعْنَانَا در کاخ مباح چله داران صومعه صدق
 و صفا انداخته چون معشوق عربی نژاد جواهر نکات توحید تامل یا چون ولد دار
 فارسی نهاده شام اسرار تغرید بر شامل شعر مُحْتَجِبٌ مِّنْ سَرَىٰ فِي
 لَيْلٍ طَرَّتْهُ أَغْنَتْهُ عَرَّتُهُ الْغَرَاءُ عَنِ السَّرِّجِ وَإِنْ ضَلَلْتُ بِلَيْلٍ مِّنْ ذَوَائِبِهِ
 أَهْدَىٰ بِشَخْصٍ يَهْدِي صُبْحًا مِّنَ الْبَلَجِ شعر در ساعتی که صدور دولت
 کده بود فضل ازل بدولت یان رخ نهاده بود رسید بهر یک جدا جدا بشارت شعر
 أَهْلٌ بِمَالِهِمْ تَكُنْ أَهْلًا بِمَوْقِعِهِ قَوْلُ الْمُبَشِّرِ بَعْدَ الْيَأْسِ بِالْغَرَجِ لَكَ
 الْبَشَارَةُ فَأَذْلَعُ مَا عَلَيْكَ فَقَدْ كُنْتَ عَلَىٰ مَا أَنْفَيْكَ مِنْ عَوَجِ
 رسانیده ویده محروم از نور مشهود را از ان محالی بانوار حقائق متالی جمال
 شاهد وحدت روی نمود از دل بستمی رسیده هر سید که شعر أَوْ مَيِّضٌ يَرْقُ
 بِالْأَبْيَرِ لَا حَا أَمْ فِي رَبِّي نَجْدًا رَأَىٰ مُصْبِحًا أَمْ تَلُكُ أَيْلَى الْعَابِرَةِ
 آسَفَرْتُ لَيْلًا فَصَبَّرْتُ الْمَسَا صَبَا حَا و دل پرده نشین حجب نمود را از
 حقیقت یاکلی بود بمطالعه آن پرده دویینی کشود با دیده جز صورت ندیده
 کذت شعر يَا أَخْتَ سَعْدٍ مِّنْ حَبِيبِي جِئْتَنِي بِرِسَالَةٍ أَتَيْتَ بِهَا بَلَطْفٍ
 تُسْمِعُنِي مَا لَمْ تَسْمَعِي وَنَظَرْتُ مَا لَمْ تَنْظُرِي وَعَرَفْتُ مَا لَمْ تَعْرِفِي
 آثار نسیم فیض حیات از منظر دیده بسرانزده دل و از سرانزده دل بظلمت
 آباد آب و گل سرایت کرده همه اجزاء وجود از ان نسیم متنفس گشتند
 و باین سرود فرخنده درود مترنم که شعر أَرْجُ الدَّسِيمَ سَرَىٰ مِنَ الزُّورِ أَسْحَرَا
 فَحِينِي مَيِّتَ الْأَحْيَاءِ أَهْدَىٰ لَنَا رَوْاحَ نَجْدٍ عَرَفَهُ نَا لِحُجُومِهِ صَارَ مُعْتَبَرُ
 الْأَرْجَاءِ لایزال از رشحات سحاب مطهر آنخطر خطیر گشت امید داران
 تازه

on together, and I have never seen a native of good education, who does not believe this to be the best, though not, perhaps, the only mode

نازه باد و از نغمات نوای مریر آن خامه دلپذیر بزم سماع هوا داران هر آوازه
 نمیدانم که در مقام آیات اعجاز غایات عیسوی که مُجِدِّدًا بِمَقْنَفَايَ وَإِنَّ تَخْلُقُ
 مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ انشای شاعر مرغ محبتی کرده بنفَس روح بخش
 فَتَنْفُخُ فِيهِ جَانِي نَازِهِ از اخلاص بوی در آورده و به نیروی پروبال شوق
 در بَوای فِج فِج قفای فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ پروازش داده چکوم
 و چه نویسم هر چه گویم از سادگیست و هر چه نویسم از افادگی است قطعه که چه تابد
 کرم شب تاب از سودا شب کجا نور او در شمع خورشید و چراغ مه رسد
 حقه کحل الجواهر کاورد و کمال شهر کی بگرد توئیای سُبْرِي الْأَكْمَرُ رسد هر حرفی
 که بر صحنه بیان این سادۀ لوح صورت تحریر یابد نمونه خواهد بود از آثار آن
 خامه کو هر بار حقائق که اینجا نموده و هر بر تویی که بر آینه ضمیر این صافی
 حقیقت جلوه نمایندش پذیرد شمعش خواهد بود از لیمات آن خاطر فائض
 الانوار که اینجا تافته فَبَيْنَ الْبَحْرِ يَسْتَنَفِضُ السَّحَابُ وَيَقْبِضُ عَلَيْهِ مَا يَسْتَفِضُ
 قطعه من جو گویم کشته راسخ در مقام امحاو تا کنونی کز خطاب نوجواب من
 جداست نیست واقع در میان ما بغیر از یک سخن کز دوینی نام آن آنجا
 ندا و اینجا صداست بازای هر حرفی از ان نامه شرح حروف اصلیه مرقوم
 و در برابر هر کلمه از ان صبیحه بکشف اصول کلیه موسوم دعوانی چون حقائق
 توحید ربانی ده محبوبان مضائق نقید و نجایاتی چون لوا مع تفرید خلاصی بخش
 محرومان مراتع تقلید منبعث از مقام شعر اَنْتَ مُلَقِّنُ سِرِّي مَا أَقْوَهُ بِهِ
 وَأَنْتَ تَطْلُقِي وَالْمُصْغِي الْجَوَائِي وَمَنْشِي الْأَشْءَ مَشْهُودِي شعر
 فَيَكُمُ حِينَ أَنْعَمَ كُمْ عَيْنُ بِهَا اتَّحَدَ الْمَدْعُو وَالْدَاعِي ع از زبان عشق
 هم بر عشق الما می رود بعین رضا مستیز و از فروغ نبی یُبَصِّرُ لِمَوْطِ بَادٍ بِحَسَنِ
 اصنا

mode of acquiring a critical knowledge of the Persian tongue. But the study of Arabic Grammar presents great obstacles to the progress of the learner; and there are doubtless many individuals, who have not the means, or the industry, necessary to ensure complete success in that pursuit. By such individuals the preceding

اصفا مستند و از صدای بی یسمع مخلوط هر چند نزاع و التیاح بدوات اتصال
و سعادت اجتماع نظر بحقیقت وحدت بود در چیز امتناع است اما فبا سرا
بکثرت صورت نمود که کارگاه استیلائی حکم نسب و اعتبارات است از قبیل
مکنات شعر تو ممت من الشوق فلا لوم علیک الجسم کدنی لکن
الروح لکدیک الشائق والمشوق ما یقتربان شوق منی الی او منک
ایک رباعی آنی که ششم جو صبح فیروز بنست به جم خورشید عالم افروز بنست
شد قم بخود ارزانکه بخود دور اقم کم باشد از آنکه از من امروز بنست
ویرگاه بود که در خاطر فانی میگذشت که تفسیر سوره اخلاص و تقریر صورت اختصاص
فلمی کرده سمیت مرض باید اما بواسطه توهم کناهی در چیز توقف و تراخی میماند
محمد الله سبحانه که تخریک این سلسله و تسلیک این مرحله بعدایت بی علت
مستقیم علی الاطلاق المبدی با لنعم قبل الاستحقاق از ان جانب بظهور آمد
آری آری آری اینها ز نو آمد و جنبها تو کنی حق سبحانه و تعالی همکنرا نظر بصیرت
از صورت کثرت در معنی وحدت وارد و وجهه اہمیت از انجمن تفرقه در نشین
جمعیت اسام و الاکرام

So, also, the Poetry of the Persians often exhibits alternate lines of Arabic and Persian, as in the following specimen.

| | |
|----------------------------------|--------------------------------|
| از خون دل نوشتم نزدیک دوست نامه | انی رأیت دهر امین هجرک القیامه |
| دارم من از فرات در دیده صد علامت | لیستد موع عینی هدی لنا علامه |
| هر سیدم از طبیبی احوال دوست گفتا | فنی قریها عذاب فی بعد هاسلامه |
| هر چند گاز مودم از وی نیود مودم | من جرب المجر با حلت به الندامه |

selections

5 H

حافظ

selections of Arabic Grammar may be read with advantage; since they comprise a body of rules, and examples, which will enable the learner to analyse and classify a great majority of all the Arabic nouns, that are of common occurrence in the Persian language. The object which I have in view extends no farther; and those who shall attentively consider the subject, will probably be disposed to admit that a more comprehensive selection of Arabic Grammar, than that which I have given, cannot be reasonably expected in a work like this; in which the illustration of the principles of Arabic Grammar is necessarily subordinate to the general design.

OF PERSIAN NOUNS.

THE formation of primitive nouns, in the Persian language, is not subject to restriction by the rules of Grammar; and those which are derivative are invariably formed from the primitive, by adding a simple termination. The science of Etymology and Inflection, so far as it is necessary to the study of Grammar, is therefore as easily acquired in the Persian, as it is in the English language; and the structure of both is probably more simple than that of most other tongues.

It is unnecessary to notice the primitive nouns of the Persian language; such as *گل* *A rose*; *خار* *A thorn*; *روز* *The day*; *شب* *The night*; *خوب* *Good*; *بد* *Bad*; &c. since they are mere arbitrary combinations about which it is impossible to convey any useful information; and I shall therefore only remark, on that subject, that there is no species of Persian nouns, whether substantive or adjective, of which some are not primitive or simple, while others are derivative or compounded.

In this respect, the Persian is essentially distinguished from the Arabic language; of which it may be affirmed as a general truth, *first*, that there are not many primitive nouns in the language, but those which denote the name of a *substance*, or those which denote the name of an *event*; and, *secondly*, that even these form a proper subject

subject of Grammatical disquisition; since they may be resolved into certain constituent or primary parts; namely, the RADICAL LETTERS, on the one hand, which may be said to represent the primary or crude state of every word; that is to say, the state in which it exists, before it can be accurately assigned to any one of the parts of speech; and the VOWEL POINTS and LETTERS OF INCREASE on the other hand; that is to say, the materials which are combined with the radical letters, in order to determine the place or character of a given word, among the parts of speech.*

THE derivative nouns of the Persian language may be comprised in nine classes; of which the first is the *حَاصِل مَقْدَر*; alluded to in a former part of this work. (See note page 140.)

IF the term *مَقْدَر*, or *Infinitive*, be well understood, the nature of the *حَاصِل مَقْدَر* will be easily conceived; and I shall therefore offer a short definition of the *مَقْدَر*, before I proceed to detail the rules, by which the *حَاصِل مَقْدَر* is generally formed.

THE *مَقْدَر* is defined to be a noun used to denote the name of an event, with reference to its occurrence, and to that relation which exists between it and those nouns with which it is naturally connected. Thus *sleeping*, considered as a *مَقْدَر*, that is to say, as a noun denoting the occurrence of a certain event, has an obvious relation to some person who *sleeps*; *striking* has a double relation to the *striker*, and the person *struck*; and the Latin Infinitive *Regi, To be ruled, or Being ruled*, has an obvious relation to the person ruled. Accordingly, infinitives in the Arabic language (and, it is, I believe, peculiar to that language) are said to possess, invariably, the same

* To explain by an example. The radical letters *نَا*, *ضَا*, and *لَام*, represent the primary or crude state of the primitive noun *نَفْسِيَّت* or *نَفْل* Excellence; and the introduction of the vowel points and letters of increase determine the part of speech, to which the words *نَفْل* and *نَفْسِيَّت* must be assigned.

government with the verb which is derived from them ; that is to say, the infinitive of a neuter verb admits a nominative, as well as the verb ; and the infinitive of an active verb admits, at once, an agent and an object. Examples: *وَقَامَ زَيْدٌ* *The standing of ZYDE ;* *ضَرَبَ زَيْدٌ عَمْرًا* *The beating of AMR by ZYDE.*

IN both of these examples, the word *زَيْدٌ* is put into the nominative case ; and in the last, the word *عَمْرًا* is put into the accusative case ; because the verb *قَامَ* *He stood*, requires a nominative ; and the verb *ضَرَبَ* *He struck*, requires, at once, an agent and an object. It is obvious therefore, that every Arabic infinitive (and so also of every Arabic participle or adjective noun) has the same government with the verb which is derived from it ; and hence it may be inferred, that the relation, to which I allude, is that which exists between the infinitive, or the verb, on the one hand ; and those nouns which are properly the agent or the object of the verb, or of the infinitive, on the other hand.

BUT it is possible to consider the infinitive in an abstract point of view ; without reference to its occurrence, or to that relation which exists between it, and those nouns with which it is connected in the preceding examples ; and, in this case, the infinitive will be converted into a *حَاصِلٌ مِّنْصَرٍ* ; or a *حَاصِلٌ بِالْمَصْدَرِ* ; that is to say, it will be a simple abstract substantive noun or name, used to denote the name of an event ; as *life ; death ; virtue ; vice ; pride ; patience ; &c.**

THE term **EVENT** is very comprehensive ; being accurately applicable to the ideas signified by most of the substantive nouns in every language ; with the exception of those, only, which

* I request the readers particular attention to the nature of the infinitive, considered with, or without, reference to that relation which I have endeavoured to explain in the text. For, in the presence or absence of that relation, consists the true distinction between the *Isim Muf-der*, and the *Infinitive* properly so called.

denote

denote the name of a *substance*; and perhaps of those, also, which denote the names of *any portion of time or space*; as *a day*; *a year*; *a place*; &c; these last being known to the Persian Grammarians, by the term مُقَرَّر. The term حَاصِل مُقَدَّر is applicable to every noun, without exception, and without the least regard to the manner of its formation, which is used to denote the name of an event.*

THE حَاصِل مُقَدَّر constitutes the first class of Persian nouns which I intend to notice in this work; and it may be divided into seven classes, or divisions; each class being distinguished from all the rest, by rules of formation peculiar to itself.

حَاصِل مُقَدَّر.

FIRST CLASS.

THE حَاصِل مُقَدَّر, in the first class, is the most important, for the number of its examples, of all the derivative nouns that occur in the Persian language. It may be formed, by analogy, from any given adjective without exception; whether primitive or derivative, simple or compound, Arabic or Persian; and the authority of prescription is not at all necessary to the accuracy of its examples; since every writer is at liberty to coin, or use for the first time, as many nouns of this class, as may be necessary or convenient for his purpose. It is also formed from many substantive nouns, and other words; being commonly used, in that case,

* It appears, from the observations in the text, that the حَاصِل مُقَدَّر denotes, properly, the name of an event; but the name of an event may often become the name of a substance, in every language; and hence the English words *whip*; *loaf*; &c. which are obviously *Hafid Mafder*, derived from the verbs *To whip*, and *To loaf*, may be used, with equal accuracy, to signify the events themselves, (which is the proper sense) or the instruments as a *whip*, &c. employed in the production of these events. So, also, the *Hafid Mafder*, derived from the verb *To feed*, denotes properly, the name of the event; but a *feed of corn*, means, that quantity of corn which a horse usually consumes at one time; and thus the noun *feed* becomes, as it were, the name of the corn so consumed; just as the word *ring*, is the name of that substance whether gold or silver, &c. of which it is made.

to signify that *quality*, &c. for which the primitive is most remarkable. And hence it may be inferred, that the *حَاصِلِ مَقْدَر* in the first class, corresponds exactly in its nature, with those Arabic nouns already described under the term *مصادر جعلی* or *Artificial Infinitives*.

In describing the *مَسَاوِرِ جَعَلِی*, I had occasion to observe, that though Grammarians have authorized their unlimited formation, by analogy, at the pleasure of every writer, the learner will do well, at an early period of his progress, to refrain from the employment of those which have not acquired an established existence in the common usage of the Persian tongue; and notwithstanding the preceding observations on the analogous nature of the rules for the formation of the *حَاصِلِ مَقْدَر* in the first class, I think it necessary to repeat the same precaution against the promiscuous coinage of that noun. To coin new words is indeed a privilege, which cannot, in any case, be assumed with propriety by mere beginners; though it may be often liberally and advantageously exercised by those whose acquirements, in the Persian language, enable them to exercise the judgment necessary in such cases.

THE FOLLOWING ARE THE RULES FOR THE FORMATION OF THE *حَاصِلِ مَقْدَر* IN THE FIRST CLASS.

R U L E F I R S T.

It is formed from adjective nouns of every species, whether primitive or derivative, simple or compound, Arabic or Persian; by adding the letter *یائی نسبی*, or *the Relative Ya*; which has invariably the sound formerly ascribed to *Yae Maaroof*. Examples: *نیک* Good; *نیکبختی* Goodness; *بد* Bad; *بدی* Evil; *حَاقِل* Wife; *حَاقِلِی* Wisdom; *اَظْلَم* Oppressed; *اَظْلَمِی* Oppression; *اَیْمَن* A fool; *اَیْمَنِی* Folly; *دَادگَر* Just; *دَادگَرِی* Justice; *خردمند* Wise; *خردمندِی* Wisdom; *دَیْمَنَوَال* Beneficent

Beneficent as the sea; وَرَبَّانَوَالِي *Beneficence like that of the sea.*
A person rising in the night; شَبَّخِزْمِي *The act of rising,*
in the night; &c. &c. &c.

R U L E S E C O N D.

BUT if the primitive end with هَائِي مُخَفَّف, or *The gentle aspirate*, the letter ت must be changed into گ. Examples: بَخْشَنَدَه *A bestower*; بَخْشَنَدِگِی *The act of bestowing*; دهنده *A giver*; دهنده گِی *The act of giving*; پژمرده *Withered*; پژمرده گِی *The being withered*; (of a flower, &c.) نیک پرورده *A person brought up or cherished at the expence of another*; نیک پرورده گِی *The being so cherished*; بی ملاقه *Unconnected*; بی ملاقه گِی *The want of connexion*; &c. &c. &c. (N. B. If the primitive end with هَائِي مَطْهَر, or *The sensible aspirate*, that letter must be invariably retained. Example: پادشاه *A king*; پادشاهی *Royalty*; &c.)

R U L E T H I R D.

AND if the primitive end with الف, the letter هَمْزَة مُنَبِّه, or the *Soft Humza*, must be introduced before the final ی of the حامل مصدر. Examples: دانا *Wife*; دانائی *Wisdom*; بینا *Seeing*; بینائی *Sight*; جوینا *Seeking*; جوینائی *Search*; پذیرا *Accepting*; پذیرائی *Acceptance*; &c. The same rule is also applicable, if the primitive end with واو ساکن, or *Wao quiescent*, following the vowel همزه. Examples: گل رو *Rosy faced*; گل روئی *The possession of a rosy face*; یاسمن بو *A person having the odor of jessamine*; یاسمن بوئی *The possession of that odor*; کج ابرو *A person having finely arched eye-brows*; کج ابروئی *The possession of finely arched eye-brows*; سیاه مو *A person having black hair*; سیاه موئی *The possession of black hair*; &c. But if the letter واو follow the vowel فخر, the *Soft Humza* must be omitted. Example: نو *New*; نوئی *Novelty*; &c.

Ex. (N. B. The letter واو, following ضمّه, is often, itself, followed by يا and, in that case, the حَامِلِ مَقْدَر is known by the introduction of نَزَر before the final يا. Example: سِيَه مَوِي or سِيَه مَوِي A person having black hair; سِيَه مَوِي The possession of black hair; and so, also, of all the rest.)

THAT the حَامِلِ مَقْدَر, in the first class, may be accurately formed from many substantive nouns and other words, for the purpose of expressing that *quality*, &c. for which the primitive is most remarkable, will be sufficiently evinced by the following examples: خَر An ass; خَرِي Stupidity; گَرَس A wolf; گَرَسِي The ravenous or greedy disposition peculiar to wolves; مَرَد A man; مَرَدِي Manliness; or Manhood; کَوْدَک A child; کَوْدَکِي Childhood; or Childishness; يَک One; يَکِي Unity; دُو Two; دُوِي Duality; مَن I; مَنِي Ego-ism; or that sufficiency in himself, and independence on other beings, which is peculiar to the Deity; هَا We; هَاِي We-ism; تُو Thou; تُوِي Thou-ism; تَمِيش Always; تَمِيشِي Eternal duration; &c. Some of these nouns occur in the following verses:

بگرنگی ز بگرنگان تو اینم رست که جز جهل بر جهل ناردیست گشت
نظامی

“ WOLVES (or men of a wolfish disposition) are to be opposed
“ in their own way, as ignorance alone can combat ignorance.”

مرا و زار سد کبر یا و می که ملکش قدیم است و ذاتش عینی
سعدی

“ To HIM belongs Almighty greatness, and all sufficiency in HIS
“ own power; for HIS kingdom is of eternal duration, and HIS
“ Person is independent on other beings.”

نصایب

اینجا که ثوی دویی نماید آنجا که جز یکی نباید
زاد الم فرین

" In this world, where you exist, there is the appearance of
" duality ; (that is, of a plurality of beings) but there, (namely in
" the next world) there will be nothing but the unity of God
" alone."

و قدرتی بیشنی غایبی زد دویی ظاهر از سرسوت مائی و ثوی
جامی

" You will there see a unity which admits of no infringement ;
" in which the distinction of persons, (literally *we-ism* and *thou-ism*)
" *ism*) can have no place."

To the preceding examples of the *خامل مقدر*, in the first class, a multitude of others might easily be added ; since it is impossible to read a single page of any Persian book, in which it does not frequently occur. The formation of this noun is however so simple, that the reader cannot possibly mistake it when it occurs to his observation ; and I shall therefore add only two examples

* The poet JAMM, and the author of the *زاد الم فرین*, are admirers or followers of the sect of *Sa'fees* ; and it is one of the tenets of that mystical sect, to maintain that there is not, in fact, any such thing as a plurality of beings ; all animated nature, or perhaps all nature whether animated or not, being merely so many modifications of the essence of the *DAIVER* ; originally emanating from him, and again to be absorbed in his essence, at the completion of all things. To this absorption the *Sa'fees* profess to look forward with an ardor of devotion, which is almost inconceivable by the European reader ; and its accomplishment will obviously put an end to the plurality of beings. I shall take this opportunity of observing, that many of the volumes, comprised in the library of the late *TERRER* HOUSE, consist of books written with a view to illustrate the tenets of the *Sa'fee* sect ; and to instruct the disciples of the sect, in the attainment of that holiness and purity of character, to which they aspire.

A good account of the tenets of the *Sa'fees*, drawn from these, or from any other books of good authority, is perhaps the greatest desideratum in Persian Literature. It would furnish a key to the works of many of the best Persian poets ; which cannot, in my opinion, be understood, without a competent knowledge of the tenets of the *Sa'fee* sect.

to those already adduced ; namely : *سأمنی* *Safety* ; and *کبریا* *Almighty greatness* ; derived from the Arabic Infinitives *سَلَامَت* ; and *کبریا* ; which are used, exactly, in the same sense.

It is necessary however to notice, that some corrupted species of the *حَاصِل مَصْدَر* in the first class, are formed, in imitation of Arabic Infinitives, either by adding to the primitive the letter *ن* , as *پادشاهی* for *پادشاهت* *Royalty* ; *دوستی* for *دوستی* *Friendship* ; *وحدت* for *وحدت* *Unity* ; &c. or by throwing a Persian word into the measure of an Arabic Infinitive ; as *نرگس* *Delicacy* ; *مِثاق* *Measure* ; *نازک* *Delicate* ; which is a Persian word. The use of such nouns as these, ought to be avoided by those who aim at purity of style ; since they are formed by applying the principles of Arabic Grammar to Persian words.

SECOND CLASS.

THE *حَاصِل مَصْدَر* in the second class, is invariably formed from the infinitive, by dropping the letter *ن* . It cannot, therefore, be distinguished from the third person singular of the preterite tense of the verb, except by the sense ; and by its admission of the *اضافه* ; or that particle which denotes the second of two substantive nouns to be in the genitive case. Examples : *گفت و شنود* *Conversation* ; *آمد و رفت* *Intercourse* ; *خبرد و فروخت* *Traffic* ; *شماره کار* *The opening or accomplishment of one's affairs* ; *شناختن* *The knowledge of one's friend* ; &c.

Nouns of this class are very numerous ; but they cannot be formed, by analogy, from all Persian verbs without exception ; and the authority of prescription is therefore necessary to the establishment of their accuracy, in every instance. Some of them occur in the following verses.

اُمّت نَمیبِ بهرسانی از گفت و شنود مابدندان

سُدی

" A MULTITUDE of men, listening to our conversation, held up
" the finger of astonishment,"

کسی که صورتِ ابروی و لکشی تو بست سخت از کار من اندر گزشمهای تو بست

حافظ

" HE who formed your charming eyebrows, left the accom-
" plishment of my happiness depending on your favor."

THIRD CLASS.

THE *حَاصِل مَصْدَر*, in the third class, is invariably formed from the infinitive, by the same rules which are applicable to the formation of the imperative in the second person singular. It is impossible, therefore, to distinguish the one from the other, except by adverting to the sense of the *حَاصِل مَصْدَر*, which admits, like other nouns, of that particle termed the *إِضَافَة* as already explained. Examples: *سُوز* Sorrow; *گفت و گوی* (in the words *گفت و گوی*) Conversation; *جَو* (in the words *جست و جوی*) Search; *سُوز* Burning; *گداز* Melting; *پیچ* Twisting; *تاب* Twisting; or Heat; &c. &c. Nouns of this class are not very numerous; and they are formed by the authority of prescription alone. Their occasional occurrence in the language will be sufficiently illustrated by the following verse.

ای محتاجانِ سُوزِ دلِ حافظِ بسکین از تنمِ بهر رسید که در سُوز و گداز است

حافظ

" WOULD you know the misery of the wretched HAFIZ, ask
" candle as it is melted away !"

COMPOUNDED

COMPOUNDED nouns of this class are often formed by prefixing to the *حَاصِلِ مَقْدَر*, a substantive noun in the genitive case.

Examples: *پای تَر* for *تَریشِ پای* *A trip of the foot*; *گوشِ نال* for *نایشِ گوش* *Punishment*; or *Rubbing the ears*; *گنج ریز* *The scattering of treasure*; *آتش انگیز* *The kindling of fire*; *دست رس* *Ability; Power; Aid; &c.* Some of them occur in the following lines.

فرو برد آتش انگیزشان ز گرمی نشئت آتشِ بَرِشان
نظامی

"THE fire of their commotions was extinguished; and the
"ardent heat of their spirit subsided."

تو بر خیر و نیکی دهم دست رس و گرنه بجز خیر آید از من بکس
سعدی

"DO thou, O God, grant me the ability to practise virtue;
"otherwise, how can I be useful to my fellow creatures."

F O U R T H C L A S S .

THE *حَاصِلِ مَقْدَر*, in the fourth class, is formed from the third person singular of the preterite tense of certain verbs, by adding *ار*. Examples: *گفتار* *Speech*; *دیدار* *Sight*; *کردار* *Action*; *رفتار* *Walking*; *نمودار* *Shewing*; &c. Nouns of this class are by no means numerous; and their accuracy depends on the authority of prescription alone.

F I F T H C L A S S .

THE *حَاصِلِ مَقْدَر*, in the fifth class, is formed from the imperative in the second person singular, by adding the letter *شین* *quiescent*, following the vowel *کَـ*. It is to be observed,
however,

however, that the letter **شین** sometimes follows the vowel **فتحه**, in Persian Verse; if that vowel point be necessary to the accuracy of the rhyme. Examples: **وَالِش** Knowledge; **بَیْنِش** Sight; or Perception; **رُوش** Walking; **تَپَیش** Twisting; **سُوزش** Burning; **اَویزش** A wife; **دُجش** Sorrow; **پُرش** Asking; **بُرش** The cutting, or sharpness of a sword; **جَیش** Motion; **نَایش** Complaint; **بُخش** Donation; **دُوش** Running; &c. &c. &c. These nouns are very numerous; but they cannot be indiscriminately formed from all Persian verbs; and the authority of prescription is therefore necessary to establish their accuracy in every instance.

SIXTH CLASS.

THE **حَاصِلِ مَقْدَر**, in the sixth class, is formed from the imperative in the second person singular, by adding **اک**. Examples: **سُوزَاک** Burning; **جُوشَاک** Boiling; **نَباک** Fever; &c. There are not, in all probability, above six or eight nouns of this class in the Persian language; and these are formed by the authority of prescription alone.

SEVENTH CLASS.

THE **حَاصِلِ مَقْدَر**, in the seventh class, is formed by adding the letter **الف** to certain adjective nouns. Examples: **بَهِت** Broad; **بَهِتَا** Breadth; **دُرَاژ** Long; **دُرَاژَا** Length; **فَرَاخ** Spacious; **فَرَاخَا** Spaciousness; **دُرُف** Deep; **دُرُفَا** Depth; &c. It would be difficult to discover six more nouns of this class in the Persian language; and the occurrence of those which I have now adduced is more common in verse, than it is in prose.

CONCLUSION.

THERE are few Persian nouns, of the class termed **حَاصِلِ مَقْدَر**, which may not be accurately comprised under some one or other

of the preceding rules for the formation of that noun; and though I have divided the *حَامِلِ مَصْدَر* into seven classes, distinguished from each other by rules of formation peculiar to each class, it must yet be obvious that the nature of the noun is essentially the same in every class; and that it corresponds, exactly, with the *verbal nouns* of the English language: such as *Love; Hate; Pity; Revenge; &c.* or with those nouns which are formed from the primitive by adding certain terminations; such as *Goodness; Manhood; Friendship; Enmity*; and a multitude of others of the same description.

I MIGHT have filled a volume with examples of the *حَامِلِ مَصْدَر* in the first class, which is more important than all the rest; but the formation of this noun being extremely simple, I cannot conceive that any of my readers will be unable to recognise the numerous examples of its occurrence, which will meet his eye in the pages of every Persian author.*

I NOW proceed to define the nature of the *اِسْمِ فَاعِل*, or ACTIVE PARTICIPLE; which constitutes, according to the arrangement which I have adopted, the second class of Persian derivative nouns.

اِسْمِ فَاعِل

THE *اِسْمِ فَاعِل*, or ACTIVE PARTICIPLE, is defined to be that adjective which is derived from the infinitive of an active or a neuter verb, for the purpose of being ascribed to any given substantive noun, which may accidentally occur, as the true agent or

* Certain *Hafili Masdars* are formed from the primitive by adding *و نای محقق* as *آتش زن* *A Flint*; &c. but the examples of their occurrence in the language are by no means numerous.

nominative to that verb. Thus *Riding; Walking; Loving; Sleeping; &c.* are active participles whenever they are ascribed to *the person who rides, the person who walks, the person who loves, or the person who sleeps*; because that person must, of necessity, be the true agent or nominative to these verbs. And as the words *rider, walker, lover, and sleeper*, are English epithets exactly synonymous, in point of sense, with *a riding man; a walking man; a loving man; a sleeping man; &c.* to these, and other epithets of the same nature, are also ACTIVE PARTICIPLES in the proper sense of that term.

BUT the definition here given of an active participle may be accurately applied to simple adjective nouns; since the word *حَسْبَن* *Beautiful*; which is obviously a simple adjective, and not a participle, may doubtless be accurately defined to signify *the existence of beauty*, in that noun which is the nominative to the verb *حَسْبَنَ* *He was or is beautiful; &c.* In what, therefore, consists the difference between a simple adjective and an active participle; since the same definition is applicable to both? The answer given to this question, by the Persian Grammarians, is simple and easy.

THE difference between these nouns is supposed by them to consist merely in this: that a SIMPLE ADJECTIVE denotes the EXISTENCE of a given attribute in its object or substantive noun; whereas an ACTIVE PARTICIPLE denotes the OCCURRENCE of an attribute, in every noun to which it is imputed. For if we speak of *a wise man*, we mean merely to affirm the *existence* (and nothing more) of *wisdom or knowledge*, in a given individual. But if we speak of *a man walking in his sleep*, or *a man sleeping in his bed*, we mean to convey to the mind of the hearer, the *occurrence*, of these attributes, in the noun to which they are here ascribed.

If an active-participle, being ascribed to a given substantive noun, shall denote the *existence*, and not the *occurrence* of the

the attribute in that substantive ; such participle must, therefore, assume the character of a simple adjective noun ; and this is an accident very common to every tongue ; as when we speak, in English, of *a daring*, or *an intrepid man* ; *a loving*, or *affectionate child* ; and other examples of the same nature. Participles, when so used, have obtained, among English Grammarians, the name of **PARTICIPIAL ADJECTIVE NOUNS**.

THE reader will perceive that the Persian Grammarians deny, in the preceding definition of the active participle, that time is *essential* to that part of speech ; for though every active participle, when used in its proper sense, denotes the *occurrence* of an attribute in its object or substantive noun, it is by no means necessary or essential to the participial character, that the *period* of its occurrence should be restricted to *past*, *present*, or *future time*.

THE circumstance of time is indeed never essential to participles of any class, though it is often *accidental* to them all ; but this subject will be fully considered hereafter ; and I shall therefore, proceed, at present, to detail the four classes, under one or other of which, most active participles in the Persian language may be accurately comprised.

FIRST CLASS.

THE *اسم فاعل*, in the first class, may be accurately formed, by analogy, from all the verbs in the Persian language ; by adding to the imperative, in the second person singular, the termination *نده*. Examples: *رونده* *A goer* ; *دانه* *A giver* ; *بخشنده* *A bestower* ; *بافنده* *A weaver* ; *نویسنده* *A writer* ; &c. &c. &c.*

SECOND

* A dispute has arisen among the natives of India on the question whether the letter *نون* *ghost*, of the active participle, should follow the vowel *فتحة*, or the vowel *كسرة*. The question is not perhaps very important ; but the arguments on both sides may be soon stated ; and I shall therefore detail them in this place.

The

SECOND CLASS.

THE *اسم فاعل*, in the second class, assumes the form of the imperative in the second person singular; and is invariably compounded with some Arabic or Persian word; whether that word

The author of the *موسم القضا* believes that it ought, generally, to follow the vowel *فتحة*; and states the word *قرا زنده* as *exalter*, in which it follows the vowel *فتحة*, as an exception to the general rule. His authority would be conclusive if he were a native of Persia; but he was born and lived in Hindostan.

On the other hand, the author of the *Sources*, a native of Persia, uses many active participles (as *درنده*, *سوزنده*, *تابنده* &c.) as *measures* to shew what vowel points and quiescent marks are applicable to certain other words, in which there is no doubt that the letter *Noun quiescent* follows the vowel *فتحة*. Thus the words *آکنده*, *نوکنده*, and *جهنده* are stated by him to be formed on the measures *تابنده*, *سوزنده*, and *آکنده*; which would not be true, if the letter *نون*, in these last three words, did not follow the vowel; because it certainly follows that vowel point, in the first three words. It may be inferred, therefore, as the examples of this kind are very numerous in the *Sources*, that the letter *Noun quiescent*, of the active participle, generally follows the vowel *فتحة*; in the opinion of the author of that work.

There is another presumption in favor of the vowel *فتحة*; arising from certain Persian verses, in which many active participles are used to rhyme with such words as *بشنده* و *آشنده* &c.

EXAMPLE.

یَا دَر اَیْمِ بَجَرِخِ گَر دَنده بِاَشْنَم زِیْرِ پَاسَرِ آفَنده

" I will either mount the wheeling spheres; or sink in the attempt, and so be trodden under foot."

It is to be observed, however, that this is an instance of what is termed in prosody the *وفاقیة موصولة* in which the difference of a vowel point is admissible in the rhyme. But though admissible, it is by no means elegant; and it is therefore probable, that the best poets would not (as they often do) use active participles to rhyme with such words as *بشنده*, *آشنده*, &c. unless they believed the letter *نون* of the active participle to follow the vowel *فتحة*. I understand that a Moghul, who was lately consulted on this question, affirms that the letter *نون* of the active participle invariably follows the vowel *فتحة*.

be a noun substantive or adjective, or a particle. Examples: *دستگیر* for *دست* *گیرنده* *A lender of aid, or succour*; *عجزت انگیز* for *عجزت انگیزنده* *Exciting perplexity*; *شب خبر* for *خبرنده شب* *One who rises in the night*; *پیشرو* for *پیشرونی* *Swift going*; *هم‌تشن* *کو‌ناه بین* *Short sighted, or seeing a little way*; *هم‌تشن* *A companion*; *ناتوان* *ناباس* *Weak*; *ناباس* *Undiscriminating*; &c.

COMPOUNDED participles of this class are formed, by analogy, from all the nouns and verbs of the Persian language; and the examples of their occurrence are numerous almost beyond conception. It is impossible, therefore, to read a single page of any Persian author, in which they will not be discovered to abound; and it will soon be obvious to the experience of every learner, that he himself is at liberty to encrease the number of compounded active participles of this class, by the invention of as many new combinations, as the force of his ingenuity or imagination may enable him to discover.

THERE is nothing in the structure of the compounded active participles of this class, by which it is possible to determine the nature of the relation existing between the parts of which they are composed. For as the words *روز* *The day*, *زود* *Quick*, or *بیش* *The Hindoo Bedes or Scriptures*, may be joined, with equal accuracy, to the word *خوان* for *خواننده* *A reader*; (as *روزخوان* *Reading in the day*, *زودخوان* *Reading quickly*, *بیشخوان* *A reader of the Bedes*, &c.) so, it is obvious, that the nature of the triple relation, existing between the word *خوان* on the one hand, and the three words to which it is here united on the other hand, cannot be otherwise discovered, than by our previous knowledge of the objects related. It may be useful, however, to illustrate by a few examples the nature of those relations, which will be found to exist most generally, between the two parts, of which the participles of this class are invariably composed.

PARTICIPLES

PARTICIPLES DERIVED FROM ACTIVE OR TRANSITIVE VERBS.

THESE are most commonly united with that noun to which the verb is transitive; whether with, or without, a preposition. Examples: *سَاقِی* *A conqueror of kingdoms*; *مَآلِمِ آرای* *Adorning the world*; *فَرْحَتِ آفرای* *Encreasing delight*; *خُونِ ریز* *Shedding blood*; *جَسَدَتِ آشیبِن* *Exciting perplexity*; *گُوهر آندوز* *Collecting Jewels*; *آسَمَانِ پُیُوْنَد* *Reaching the sky*; *فَرْیَادِ رَس* *Redressing complaints*; &c. &c. &c. (N. B. Many neuter verbs become transitive to the following substantive noun by the intervention of a preposition; as *To sit on a throne*; &c.)

BUT they may be also united to any adjective noun, or other word, which happens to be applicable to the sense of the infinitive from which they are formed; and, in this case, the office of the adjective will correspond, exactly, with that of an adverb, in other tongues. Examples: *نَبِیزِ دِین* *Seeing well*, or *sharply*; *تَلَخِ گوی* *Speaking bitterly*; *زُودِ زَن* *Striking quickly*; *مُتِ خَوَان* *Reading slowly*; *خُوشِ گوی* *Speaking eloquently*; or *well*; &c.

OR, they may be connected with that noun which is termed the *ظَرْف*; because it denotes *the name of a time*; or *the name of a place*; and will consequently signify, in its union with the active participle, *the time*, or *the place*, in which a given action may happen to occur. Examples: *بِشْتِ دَرِ شَبِ* for *بِشْتِ دِین* *One who sees in the night*; *خَوَانْدِ دَرِ رُوزِ* for *خَوَانْدِ رُوزِ خَوَان* *One who reads in the day*; &c.

PARTICIPLES

PARTICIPLES DERIVED FROM INTRANSITIVE OR NEUTER VERBS.

THESE are most commonly united with the **ظَرْف** ; as already explained. Examples : **سُحْرُ خُبَر** *Rising in the morning* ; or *early* ; **سَبَّ گَرْد** *Walking in the night* ; **خَانَهُ نَشِین** *Sitting in the house* ; or *at home* ; **جَهَانَ گَرْد** *Wandering over the world* ; **خَانَهُ خُسَر** for **خَانَهُ خُسَر نَدَه دَر خَانَهُ** *Springing up in the family* ; ع. ع. ع.

گنجی با پُسران گوهر خانه خیر چو بو طایلی را کنی سَنام ریز

نظامی

“ So inscrutable are the ways of thy providence, that, sometimes, thou consignest to perdition such men as BOO TALIB ; regardless of that invaluable jewel, which sprung up in his family ! ” *

BUT they may be also united to any adjective noun, or other word, which happens to be applicable to the sense of the infinitive from which they are formed. Examples : **تَیَسَّرَ رَو** *Swift footed* ; or *Fast going* ; **زُودُ خُسَر** *Rising quickly* ; **سَبَّ دَو** *Lightly bounding* ; **هَم نَشِین** *Sitting together* ; or *A companion* ; ع. ع. ع.

OR, they may be connected with that noun which is truly the agent or nominative to the verb. Examples : **وَجای مُشک خیر و سَر دَم خیر** ;

* BOO TALIB was uncle to the prophet, who is the person alluded to by the words **گوهر خانه خُسَر**. BOO TALIB refused to embrace the Moohummudan faith ; at first, from incredulity ; and afterwards, because he did not chuse, though fully convinced of its truth, to become the convert of his own nephew. It is said by one sect of Moohummudans, that he was consigned, for his pertinacity, to punishment in a future state ; and there is a verse in the *Korran*, which is supposed to be applicable to him. Others, however, deny the application ; and will not admit that BOO TALIB is now in a state of punishment. The reader will perceive that the words “ so inscrutable ” &c. are not in the original of NEZAMUZZAMANI’s verses ; and have been inserted by me, with a view to render the sense intelligible.

that

that is to say, *جائی کہ مشک بارم دَم خیزد و پشید اشود* A place in which musk or men arise or appear; *درخت خود رو* A self growing, or unplanted tree; *ویدہ کہ سبیل از آن خیزد ویدہ* Eyes streaming with tears; or, Eyes from which flows an inundation of tears; &c. The last epithet, applied to the word *رستخیز* A road, occurs in the following singular and extravagant lines of the poet HAUFIZ:

نابد امن نہ نشیند ز نسبت گودی سبیل خیر از نظرم رستخیزی نیست کہ نیست

“ THERE is not a road, which has not been inundated by the
“ streams of my tears, shed for the purpose of allaying the
“ dust; that it may not soil your garments, when wafted by the
“ breeze.” *

THE word *خدا* or *خدا ای* God, which is said to be contracted from *خود آیی*, that is to say *خود بخود آید* or *Uncreated*; may also (if this be the true origin of the word) be assigned to that class of epithets, of which we are now treating. Of these it only remains to be remarked, that the two parts of which they are composed, may be, occasionally, separated by the intervention of other words.

EXAMPLES.

بنام جهان داری جان آفرین حکیمی سخن بر زبان آفرین
سعدی

“ IN the name of God, the LORD of the world; the Creator of
“ life; the Omniscient; who has bestowed, on the tongue, the
“ faculty of speech!”

* These lines are so extravagant, that the reader may possibly suspect a mistake in the translation. I therefore subjoin the sentiment, arranged as it would be in plain prose.

بسیج کوی و رستخیزی نیست کہ از چشم من سبیل خیر نیست تا از رستم
بدامن او گودی نہ نشیند
انس

آزبَسِ خَلَوْتُ شَبِّ زَنْدِه دَارَانِ زَنِیقِ رُوزِ دَرِ مَحْنَتِ گُذَارَانِ
جای

" THE companion of the solitude of those who watch in the
" night, the friend of those who pass the day in misery."

IN the first example, the component parts of the epithet
وَبَرُّ زَبَانِ, are separated by the intervention of the words مُحْنِ آنَرِینِ
and, in the second example, the words دَرِ مَحْنَتِ intervene between
the component parts of the epithet رُوزِ گُذَارَانِ, the plural of
رُوزِ گُذَارِ, for گُذَارَنْدِه رُوزِ One who passes the day.

THIRD CLASS.

THE اِسْمِ فَاعِلِ, in the third class, is formed from certain ac-
tive or transitive verbs, in the second person singular of the im-
perative mode, by adding the letter اَلِف. Examples: بُوْشَا Concealing;
کُوْشَا Laboring; بَذِرَا Accepting; وَاْرَا Keeping;
وَاْنَا Knowing; &c. These nouns cannot be formed at pleasure
by the rules of analogy; and the authority prescription is there-
fore necessary to the establishment of their accuracy, in every
instance. Some of them occur in the following verses.

لَطِیْفُ وِکْرَمِ شَرِّ وِکَارِ سَازِ کِرْدَارِ اِیِ خِلْقَتِ اِسْتِ وِدَانِ اِیِ رَازِ
سعدی

" THE bountiful, the beneficent, the transactor of all affairs !
" who is the protector of mankind, and the knower of secrets."

وَلَبْلُ یُوْ اَبْرِ یَسْتِ بُوْشَا یِ حَقِّ بَشْتِیِ اِمْتِ یَقْیُوْنِ اَبْرِ کَایِ
لطیفی

" THE proof or reasoning which you have adduced, like a
" cloud, serves only to conceal the truth; in weakness, it resem-
bles the web of a spider."

THE

THE active participles of this class are invariably formed from active or transitive verbs; and some of them, as *آشنا*, *Knowing*; or *خوفا*, *Legible*; &c. are occasionally, or invariably, used in the sense of simple adjective nouns. That noun which is formed from the imperative of neuter verbs, by adding the letter, الف, as *روا*, *Current*; or *Admissible*; *بويا*, *Odorous*; *توانا*, *Able*; &c. seems to be invariably used as a simple adjective; and seldom or never assumes the sense of an active participle, properly so called.

FOURTH CLASS.

THE *اسم فاعل*, in the fourth class, is invariably formed from the third person singular of the preterite tense, by adding *ار*. Examples: *خریدار*, *A purchaser*; *فروختار*, *A vender*; *خوشتار*, *A wisber*; *فریفتار*, *A deceiver*; *پشتار*, *A servant*; *مردار*, *One who dies*; or *Dead*; &c. There are not many nouns of this class in the Persian language; and they are formed by the authority of prescription alone.

CONCLUSION.

IT would be easy to encrease the list of terminations, by which active participles may be accurately formed; as in the case of *پذیرنده* for *پذیر*, *An acceptor*; which is formed from the imperative, by adding *ه*; and *خدمتگار* for *خدم*, *A serving man*, or *A servant*; which is formed from the Arabic Infinitive *خدمت*, *Service*; by adding *گار*. It is to be observed, however, that almost all those terminations, which are employed in the formation of Persian derivative nouns, are properly of the class termed *حروف نسبی* or *Relative particles*; and the nouns so formed consequently belong to the class termed *اسم منسوب* or *the Relative noun*. Those active participles, which have not been already detailed, will therefore be found hereafter among the **RELATIVE NOUNS**; and when the nature of that noun shall be fully understood, the

the reader will easily perceive, that most of the derivative nouns in the Persian Language might be accurately assigned to that class. I now proceed to define the nature of the **اسم مفعول** or **PASSIVE PARTICIPLE**, which constitutes the third class of Persian derivative nouns.

اسم مفعول

THE **اسم مفعول** or **PASSIVE PARTICIPLE**, is defined to be that adjective which is applicable to the true object of a transitive verb; or, in other words, to every substantive noun which is exposed to the action of the verb; as *Known, Loved, Seen, &c.* The circumstance of time is not therefore essential, though it may be accidental, to the passive participle; as we shall see in the sequel.

Most passive participles of the Persian language may be accurately comprised under three classes; each class being distinguished from the other two, by rules of formation peculiar to itself.

FIRST CLASS.

THE **اسم مفعول**, in the first class, may be accurately derived, by analogy, from every active or transitive verb in the Persian language; being formed from the third person singular of the preterite tense, by adding the letter **بای محقق** or *The gentle aspirate*. Examples: **گفته** *A thing spoken; or A speech;* **نوشته** *A thing written; or A writing;* **شنیده** *Heard;* **خریده** *Purchased;* **فروخته** *Sold;* **گرفته** *Seized; &c. &c. &c.* They are sometimes, but not often, compounded with certain substantive nouns. Examples: **نمک پرورده** *Cheerished with the salt, or at the expence, of another person;* **کار آزموده** *Verseid in business;* **جنگ آزموده** *Experienced in war; &c.*

THESE nouns may be also used as active participles of the past tense. Examples: **گفته** *Having spoken;* **شنیده** *Having heard;* **جهان**

دول از دست رفته or دل شده *Having seen the world* ; جهان دیده
 or *A lover ; or One whose heart is gone ;*
 or *One who has lost his heart ; &c.* And when derived from
 intransitive or neuter verbs, they have invariably that sense,
 when used as participles. Examples : رفته *Having gone* ; رفته
Having slept ; دیده *Having run* ; &c. By the omission of the
 auxiliaries است and بود , or perhaps in their own proper
 right, without supposing the omission of these auxiliaries, they
 may also assume the sense of verbs in the preterite tense ; as
 دیدم , for دیده است or دیده بود or دیدم &c. &c. &c.

EXAMPLE.

همچون ثوب از سنبل سر تا قدم لطافت
 کینتی نشان نداده ایزد سبافریده
 حافظ

“ No form was even seen or created, equal to yours, in beauty
 “ and grace.”

SECOND CLASS.

THE *اسم مفعول*, in the second class, assumes the form of the
 preterite tense of the verb in the third person singular ; being in-
 variably compounded with a substantive noun. Examples : خدا داد *Given by God* ;
 فرسوده دست *Worn by the hand* ; خواب آلود *Heavy ; or Over-*
come with sleep ; زر آلود *Covered with gold ; or Gilded* ; خانه زاد
Born in the family ; دست پخت *Prepared ; or Brought up ; or*
Cooked by the hand ; &c. &c. Epithets of this class are not
 very numerous ; and the authority of prescription is necessary to
 the establishment of their accuracy in every instance.

THIRD CLASS.

THE *اسم مفعول*, in the third class, assumes the form of the
 imperative

imperative in the second person singular, and is invariably compounded with some other noun. Examples: *دل پذیر* for *دل پذیرفت* *Delightful*; or, literally, *Accepted by the mind*; *پای نال* for *پای نالیده* *Trodden under foot*; *آمیخته* *محبّت* for *آمیخته* *Mixed with friendship*; *پسندیده* *خاطر* for *پسندیده* *Accepted by the mind*; *دست آموز* for *دست آموز* *Learnt by the hand*; *روشناس* *سایده* *بهر* for *روشناس* *Rubbed with perfume*; *شناخته* *رو* for *شناخته* *Known by the face*; &c. &c. Epithets of this class are not very numerous; and, like the former, their accuracy must be invariably established by the authority of prescription.

To the preceding list of passive participles, a good many others might easily be added; as *کشته* for *کشته* *Slain*; which is formed from the third person singular of the preterite tense, by adding *ار*. These, however, will be detailed hereafter among the RELATIVE NOUNS; and I shall therefore proceed, at present, to define the nature of the *اسم حال*, which constitutes the fourth class of derivative nouns.

اسم حال

THE *اسم حال* is defined to be an adjective noun, used for the purpose of explaining the *state* of any given substantive, which may happen to occur as the agent or the object of a given verb. Examples: *افتن و خیزان* *مستقرم* *I was walking on with great difficulty*; that is to say, *sometimes falling* and *sometimes rising*; *زید را دوام زد* *I struck ZYDE as he was running*; &c. &c.

THERE is only one species of this noun; which is formed from certain verbs in the second person singular of the imperative mode by adding *ان*. Examples: *جوین* *Seeking*; *روان* *Going*; *جوشان* *Laughing*; *گریان* *Weeping*; *لرزان* *Trembling*; *جوشان* *Boiling*;

Boiling; &c. &c. It is often compounded with other substantive nouns. Examples: نَالِ کُتَّان *Uttering complaints*; مَتَوِی کُتَّان *Tearing the hair*; نَسْرُ زَمَان *Uttering loud cries*; بَای کُتَّان *Beating with the feet*; or Prancing; دَرَان جَانِه *Tearing the garments*; &c. &c. These nouns cannot be formed at pleasure from all the verbs in the Persian Language; and the authority of prescription is therefore necessary to the establishment of their accuracy in every instance. Some of them occur in the following lines:

چو بسترَن ز مَلَبِ سِه پَنگَرِید بَرَا دَر بَدَان حَالِ یَچَسَارِه وِید
 پِنَا نَد بَیاری بَر شَس نَازِیَان خُروشان و خُوشَان و نَمَرِه زَمَان
 فردوسی

"WHEN BUZUN, from the center of the army, observed his brother in that helpless condition, he soon rushed forward to his assistance, raging, and furious, and uttering loud cries."

I now proceed to detail the various classes of the *صِفَتِ مُشَبَّه* which constitutes the fifth class of Persian derivative nouns.

صِفَتِ مُشَبَّه

THE *صِفَتِ مُشَبَّه* is defined to be a noun used to denote the existence, not the occurrence, of a given attribute in its proper object or substantive noun; and corresponds, therefore, with the SIMPLE ADJECTIVES (as opposed to the PARTICIPLES) of other tongues. A Persian adjective is said to be Proper; (*صِفَتِ أَصْلِي*) when it denotes the existence of a true and proper attribute, as *virtue, vice, color, &c.* in the substantive noun; and it is said to be an occasional, an accidental, or an improper attribute; (*صِفَتِ عَارِضِي*) when it does not denote the existence of a true and proper attribute in the substantive noun. A proper adjective is often primitive; as *کَوَر* Deaf; *کُور* Blind; *خوب* Good; *بد* Bad; *سُرخ* Red; *سَیَر* Green; *کَر* Deaf; *کُور* Blind;

Blind; ع. and often derivative or compounded; as *Wife*; بويا *Odorous*; خردمند *Wife*; دردگین *Painful*; غمگین *Afflicted*; هوشمند *Skilful*; and many others of the same description.

UNDER the term صفات عارضی, or *Improper adjectives*, may be accurately comprised, *first*, many substantive nouns; such as the numerals, which are adjectives only by the idiom of the language; (See note page 161) *secondly*, many compound epithets; such as *Rosy faced*; گل رُو *Fairy formed*; پری پیکر *Black haired*; سیاه مو *Good tempered*; خوش خلق *Related to excellence*; فضیلت انساب *The asylum of noble actions*; بی عیب *Undiscriminating*; بی وقوف *Grace all over*; سر تا قدم لطافت *Vice all over*; ع. ع. ع. and *finally*, the member of every sentence, which may happen to be used as an attributive or adjunct to the noun which precedes it; as *A man bold as a lion*; مرد چون بشیر *I who am continually thinking of you my patron*; ع.

THE consideration of the صفات عارضی belongs, properly, to the syntax of the language; since these are not naturally adjectives; and merely assume the attributive character, when ascribed to some other noun, which may happen to occur as the antecedent, in the structure of a sentence. For it would be quite absurd to consider the words هر وقت بیاد آن مهربان as an adjective properly so called; since they constitute, merely, the member of a sentence; and cannot, on any principle, be said to denote, in their own right, the existence of an attribute in its proper object or substantive noun. But still, it is equally obvious and easy to ascribe these words, in the form of an attribute, to a given substantive noun or pronoun, such as *I*; ع. and when so ascribed, they certainly assume the attributive character; of which they are again divested, whenever they are considered by the mind, without reference to this combination.

THE

THE same observation is applicable to all other adjectives of the improper class, without exception ; such as خوش *A good temper ;* or *Good tempered ;* رُوسه *Rose face ;* or *Rosy faced ;* بی تمیز *Without discrimination ;* or *Undiscriminating ;* &c. and it would be as absurd to reckon these among the class of Persian adjectives properly so called, as it would be to assign a place, among English adjectives, to the words *Grey beard ;* &c. because these words are sometimes used, in derision or contempt, to signify *Aged ;* in which case, they certainly assume the sense of an adjective noun.

THE improper adjectives of the Persian Language are very numerous and complex ; and many are formed, by analogy, according to the pleasure of every writer. The rules of their formation will be explained hereafter, when we come to treat of the combination between substantive and adjective nouns ; and, in the mean time, I shall proceed to illustrate, by a few examples, the formation of the derivative and proper adjectives of the Persian Language.

THESE are invariably formed from the primitive by adding certain terminations ; such as الف *quiescent*, in the words دانا *Wise ;* بویا *Odo out ;* گوینا *Speaking ;* or کار in کارمند *Fortunate ;* گناهکار *Criminal ;* برپایه *Free from sin ;* or گر in توانگر *Rich ;* وادگر *Just ;* وانشکر *Wife ;* or اور in the words وانشور *Wife ;* وانشور *Revengeful ;* وانشور *Skilful ;* or و (the letter *Wao* quiescent following (نم) in the words آرزور *Covetous ;* رنجور *Sorrowful ;* مزدور *A hired servant ;* or اور in ثاور *Robust ;* داور *Courageous ;* زور *Strong ;* or ودمند *Pained ; Afflicted ;* ارزشمند *Valuable ;* خردمند *Wife ;* or ناک in ورناک *Painful ;* غمناک *Full of grief ;* شرمگین *Full of shame ;* درگین *Painful ;* غمگین *Full of grief ;* or بن in سببن *Heavy ;* رسیبن *Silver ;* نمکین *Salt ;* or اک in فتراک *Filthy ;*

(Primitive فِثْر *Filtb*;) مَنَّاك *Deep*; (Primitive مَنَغ *A pit*;) کَاوَاک *Hollow*; (primitive کَاو the imperative of کَاوَدَن *To dig*;) or ک in فِثْر *Filtby*; بَشَد *A slave*; مَرَد *Dead*; &c. &c. &c.

THE nature of these adjectives, and, consequently, the accuracy or inaccuracy of their application to any given substantive noun, cannot be otherwise determined, than by adverting to the sense of the parts of which they are composed. But the sense of the primitive, as in the case of خِرَد *Wisdom*, which is obviously the name of an attribute peculiar to rational beings, will be always intelligible; and if the signification of the second component part or termination, as گین, وَر, مُد, &c. be also known; it will then be easy to determine whether the derivative may, or may not, be accurately ascribed to any given object or substantive noun. The signification of Persian particles, of which the terminations are one species, will be fully considered in a subsequent chapter; and I shall then have occasion to notice many Persian terminations, besides those already inserted, which may be accurately employed in the formation of adjective nouns.

I now proceed to consider the nature of the اِسْمِ ظَرْف, which constitutes the sixth class of Persian derivative nouns.

اِسْمِ ظَرْف

THE اِسْمِ ظَرْف, or NOUN OF TIME AND PLACE, is defined to be a noun formed from the primitive, for the purpose of denoting the *time* or the *place* in which an *event* occurs; if the primitive should happen to be the name of an event; or a *substance* abounds; if the primitive should happen to be the name of a substance.

THE words of this class, which denote events, are invariably derived

derived from the *مَقْدَر*, or the *حَامِلِ مَقْدَر*, by adding the word *مَجَاه*, which signifies *time* or *place*. Examples: *نَشْتَن مَجَاه* The time or place of slaughter; *نَشْتَن مَجَاه* The time or place of washing; *آمَدَن مَجَاه* The time or place of coming; *گِرِز مَجَاه* The time or place of fleeing; *نَشْتَن مَجَاه* The time or place of fighting; *آرَامَن مَجَاه* The time or place of rest; &c. &c. &c.

AND if the primitive be not the name of an event, the *اِسْمِ مَرْفَع* will be formed by adding the terminations *بَار*, *زَار*, *سَار*, and *لَخ*, invariably denote the place in which the primitive abounds; and, with the exception of *لَخ* which is rarely used, they are of common occurrence in the Persian Language. Examples: *جَوْتِ بَار* or *رَوْدِ بَار* or *وَرِيَا بَار* A place abounding in rivers; or streams; *زَنْجَبَار* Zanguebar; or The country of the Ethiopians; *هِنْدِ بَار* The country of the Hindus; (and also An ink-bottle, the word *هِنْدُ* being sometimes used to signify Black); *لَالِ زَار* A bed or garden of tulips; *غَلِّ زَار* A place abounding in grain; *مَرْغَزَار* A meadow; or Place abounding in birds; *گلزار* A flower garden; *کارزار* A field of battle or action; *کوهسار* A mountainous country; *شاهسار* A place abounding in trees; *بشمسار* A place abounding in fountains; *دوتار* or *دوتلخ* A place abounding in Demons; *رودلخ* A place abounding in streams; *آتش لَخ* A place abounding in fire; &c. &c. &c.

THE termination *بَهْتَن* very generally denotes the place, but signifies occasionally the time, or season, in which the primitive may happen to abound. Examples: *مِهْتَن* A flower-garden; *بوتهن* A flower garden; (Primitive *بُوتِ* Olor) *سَبْزِ بَهْتَن* A place bounding in cypress trees; *خارِ بَهْتَن* A place

place abounding in thorns, شَبَّان *A place to pass the night in; or A bed chamber; شَبَرْتَان A place of smiles; or The lips of a pretty woman; تابستان The season of heat; or Summer; زمستان The season of cold; or Winter; (Primitive زم Cold) &c.*

THE termination **دان** may be added to any noun whatever, to signify *the case, or box, &c.* in which the primitive is contained. Examples: **سَرْمَه دان** *A box of collyrium; آتشان A fire place; کتابدان A book-case; عطر دان A box of perfumes, &c. &c. &c.*

I now proceed to consider the nature and use of the **اسم تَفْضِيل**, or *Noun of superiority*, which constitutes the seventh class of Persian derivative nouns.

اسم تَفْضِيل

THE **اسم تَفْضِيل**, OR *NOUN OF SUPERIORITY*, is that noun which is derived from the primitive, for the purpose of comparing the degrees of any given attribute, as it is found to exist in different objects. It corresponds, therefore, with the degrees of comparison in other tongues; and may be formed from every word, without exception, which denotes an idea capable of *intension and remission*. In the Persian Language, the **اسم تَفْضِيل** is invariably formed from the primitive by adding the terminations **تر** and **ترین**; of which the former generally denotes the sense of the comparative, and the latter the sense of the superlative degree. Examples: **نیک** *Good; نیکتر Better; بدترین Worst; دوست* *A friend, or Friendly; دوستتر More friendly; دشمن* *An enemy, or Inimical; دشمنتر More inimical;*

cal ; دشمن ترین Most inimical ; بالا Above ; بالا تر More above ;
 or Higher ; بالاترین Highest ; پیش Before ; پیشتر More ad-
 vanced ; پیشترین Most advanced ; پس Behind ; پستتر More be-
 hind ; پستترین Most behind ; دانا Wise ; داناتر Wiser ; داناترین
 Wisest ; دویده Running ; دویده تر Running more, or faster ;
 دویده ترین Running most or fastest ; پرفایده Advantageous ;
 پرفایده تر More advantageous ; پرفایده ترین Most advantageous ; &c. &c. &c.

It may also be formed from many Arabic adjectives and par-
 ticiples ; as صعب Difficult ; صعب تر More difficult ; صعب ترین Most
 difficult ; غنی Independent, or Rich ; غنی تر More independent ;
 غنی ترین Most independent ; محتاج Necessitous ; محتاج تر More necessitous ;
 محتاج ترین Most necessitous ; مشهور Celebrated ; or Known ;
 مشهور تر More celebrated ; مشهور ترین Most celebrated ; &c.
 And even from some Arabic nouns already on the measure of an
 اولیتر as اَعْظَم for اعظم Greater ; or Greatest ; اولیتر
 for اولی Better ; or Best ; &c.

EXAMPLE.

دادای چنین خدمتی در غیبت اولیتر است که در حضور که این بَصَح نزدیک
 و آن از تکلف دور
 سعدی

“ SUCH services are better rendered in the absence, than they are
 “ in the presence, of the person served ; for, in the one case, there
 “ may be art ; and, in the other case, there can be no suspicion of
 “ insincerity.” (The services, alluded to, are the duties of prais-
 ing those to whom we are under obligations ; and of praying for
 their prosperity.)

Is a simple adjective be derived from a substantive noun denoting the comparative difference of magnitude, &c. in one of two or more objects, such adjective will be an *اسم تفضیل* by its own nature; and there will be generally no necessity, in that case, for adding the sign of the comparative degree. Of this nature are the English adjectives *superior*; *inferior*; &c. and the Persian adjectives *افزون*, *زیادہ*, *زائد*, and some others, must be necessarily assigned to the same class.

Of the adjective *به* *Good*; *بشر*; *Better*; *بهترین* *Best*; it is to be remarked that the positive is very commonly used in the sense of the comparative degree; as in the following sentence of SAADÉ: *کدای نیک سرانجام به از پادشاه بدفرجام* "A virtuous begger is better than a vicious king," &c. but the word *به* is perhaps the only adjective in the Persian Language that can be so used: at least, I have not been able to discover any other instance of that kind.

THE comparative and superlative degrees are not unfrequently confounded together; and hence *نیکترین مردمان* or *نیکتر مردمان* may be used, with equal accuracy, to signify *the best of men*; *بشیرترین دوا*, or *بشیرترین دوا*, to signify *the sweetest medicine*; &c. It should be added that the word *تر*, which denotes superiority in both degrees of comparison, is sometimes omitted: as *بهین* for *بهترین* *The best*; *پرشب* for *پرشبترین* *The highest heaven*; &c.

THE INTENSIVE SUPERLATIVE is formed in the Persian, as it is in the English Language, by prefixing the words *بسیار* *Much*; *Great*; *Very*; or *پر* *Full*; or *نیک* *Good*; &c. to participles (generally contracted) and to adjective nouns. Examples: *بسیارگوئی* or *پرگوئی* for *گوینده بسیار* *A great speaker*; *بسیارخوار* for *خورنده بسیار* *A great eater*; *بسیارنیک* *Very virtuous*; *بسیاربد* or *بد* *Very vicious*;

vicious; &c. The **إِسْمٌ مُبَالَغَةٌ** of the Arabians corresponds exactly with the intensive superlative of other tongues; and is very seldom used in the sense of the **إِسْمٌ تَفْصِيلٌ** or *Noun of comparison*; though some examples of that kind are not wanting: such as **عَظِيمٌ عَمْرٌ** for **عَظِيمٌ عَمْرٌ** *The most learned man of the age*; **أَفْهَمٌ دَهْرٌ** for **أَفْهَمٌ دَهْرٌ** *The wisest man of the times*; &c.

THE consideration of the **إِسْمٌ تَفْصِيلٌ** will be resumed in the syntax; and I shall then have occasion to offer a few observations on the nature and origin of this noun; and to account, as far as I am able, for that diversity of application, which seems to distinguish the corresponding degrees of comparison, as employed in the English and the Persian Languages.

I NOW proceed to detail the rules for the formation of the **إِسْمٌ تَصْغِيرٌ**; which constitutes the eighth class of Persian derivative nouns

إِسْمٌ تَصْغِيرٌ

THE **إِسْمٌ تَصْغِيرٌ**, or **DIMINUTIVE NOUN**, is formed from the primitive by adding certain terminations; such as the letter **ك**, or **چ**, or **ز**, or **و** **و معروف**. The diminutive noun is termed **مُصَغَّرٌ**, as opposed to the **مُكَبَّرٌ** or *Undiminished noun*, from which it is formed. And, if the primitive be a substantive noun, there will be nothing, but the context alone, to determine the particular attribute of that substantive to which the **تَصْغِيرٌ**, or *Act of diminution*, is intended to be applicable. Thus, there are many attributes applicable to the human species; and hence the word **مَرْدُك** may be used to signify *a little man*; *a young man*; *a man of little virtue*; *skill*; *knowledge*; *affluence*; &c. because there is nothing in the formation of the word **مَرْدُك**, by which we are enabled to determine

determine whether the *تَضْمِين*, or *Act of diminution*, be applicable to the man's *age*; or to the *size of his person*; or to his *virtues*; or to his *knowledge*; or to any other attribute common to man. Generally speaking, however, it seems to be applicable to the *size of a man's person*; but there are unquestionably a good many exceptions; as *بَشِيرٌ* *A bad son*; or *A son of little virtue*; &c. &c. If the *إِسْم تَضْمِين* be formed from an adjective noun, the same uncertainty will no longer exist; because the adjective, in that case, denotes the attribute to which the *تَضْمِين*, or *Act of diminution*, is necessarily applicable. Examples: *بَشِيرٌ* *Somewhat sweet*; *قَلْبٌ* *Somewhat bitter*; *تَشِيرٌ* *Somewhat sharp*; &c.

THE letter *ك* is employed to form the diminutive from nouns substantive or adjective, whether animate or not; but its application, by analogy, is probably restricted to animate nouns. Examples: *مَرْدٌ* *A little man*; *اُسْكٌ* *A little horse*; *اُسْكُرٌ* *A small camel*; *مَرْغٌ* *A little bird*; *بَرْكٌ* *A little boy*; *دَحْرَكٌ* *A little girl*; *قُرْزَنْدَكٌ* *A little child*; *چَبَزَكٌ* *A little thing*; *گِرْهَنَكٌ* *A small knot*; *سَفِيدَكٌ* *Somewhat white*; *زَرْدَكٌ* *Somewhat yellow*; &c. To these nouns may be added the word *اَلْدَك* *Little*; derived from *اَلْدُ* *Any number from three up to ten*; and *اَلْاِيَك* *Now*; derived from *اِيْن* *This*; which is a demonstrative noun.

If the primitive end in *اَيُّ مُخَفَّف*, or *The gentle aspirate*, that letter is frequently changed into *كاف*; as *جَانَةٌ* *A garment*; *جَانَكٌ* *A little garment*; *خَانَةٌ* *A pen*; *خَانَكٌ* *A little pen*; &c. But *ك* must be rejected if this permutation be unpleasant to the ear; that is to say, if the final *ك* of the primitive shall not follow a long vowel; as in the words *فَالَانِ چَیْزِ مَرْکِی دَارَد* *Such a thing has some little taste*; where the diminutive is formed from *مَرْو* *Taste*.

THE

THE diminutive in *كُـ* is generally formed from inanimate substantive nouns; but *كُـ* is common to many nouns whether animate or not; and even *كُـ* is sometimes subjoined to animate nouns. Examples: *كُوچه* *A lane*; (Primitive *كُو* or *كُوی* *A street*); *بَغچه* *A small garden*; *زَاغچه* or *زَاغچه* *A small crow*; *بَرَبچه* *A small goat, or A kid*; *بُسرچه* *A bad son*; *دِرَبچه* *A small door*; &c.

THE termination *ه* is applicable to inanimate nouns; but the examples of its occurrence in the Language are not very numerous. The nouns of this class seem to have lost their proper character as diminutive nouns; being generally used to denote the name of a substance, different from that signified by the primitive from which they are formed. Examples: *نَامِه* *A small reed*; (and hence used to signify *The throat*; *A tube*; *A weaver's spindle*; &c.) *دَانِه* *A species of grain (very small)*; Primitive *دَان* or *دَانَه* *Grain*; *خَشْتِه* *A species of cloth so called from its texture*; Primitive *خَشْت* *A brick*; &c. The termination *ه* is sometimes used to form derivative nouns of this class. Examples: *سَرخَرِه* *A small red pimple*; *آتشِه* *A fire fly*; &c. The diminutive in *و* is of rare occurrence in the language; and the words *پُسر* *A little boy*; *دُختر* *A little girl*; and *دِر* *A small vessel made of clay and copper*; Primitive *دِر* are the only examples that have occurred to my notice.

THERE are many other terminations, besides those now mentioned, which are supposed to be sometimes used in the formation of diminutive nouns; such as *ه* in *نِه* *A small reed*; or *A shepherd's pipe*; *وله* in *مَشكوله* *A small piece of musk*; *ه* in *بازاری* *A small jar*; *الف* in *بازاری* (Primitive *بازاری* *Mercantile*; &c.) It is probable, however, that these ought to be assigned to the class of relative nouns.

THE diminutive generally denotes *contempt*: but may be used to signify *tenderness*; *veneration*; or *affection*; as well in the Persian, as in other tongues.* A strange assemblage of diminutive nouns may be observed to occur in the following verses; from which it may perhaps be inferred, that the diminutive in *کاف* is accurately formed, by analogy, from all sorts of nouns, whether substantive or adjective, simple or compounded.

کشم خراب و شیفته خرد سالی قدش نهالی و چه نازک نهالی
 شیرینی شکر لبی شوی خوشی نه روی برویش از مشک خالی
 خوش آبگو چون بوی به نشیم جدا ز غیر گوید جو ایچی چو کشم زو سوا ایچی

THE frequent recurrence of the diminutive renders it difficult to translate these verses; of which the sense will be easily intelligible to an ordinary scholar.

THAT the diminutive may be accurately formed from an *إِسْمِ تَقْبِيلِ* the words *بِهَرْتَرِک* *A little better*; *خوشترک* *Some-what pleasanter*; &c. will sufficiently evince.

* The Arabic Diminutive is frequently used to denote veneration; and the word *بَابُک* *A venerable father*, Primitive *بَاب* *A father*, exhibits one instance of the application of the Persian Diminutive to the same purpose.

EXAMPLE.

پدر گفت ای بابای نام جوی ایکی مشکوت بی به پر بسم بکوی
 سعدی

" His son said, O my illustrious and venerable father; a difficulty has occurred to me,
 " which I entreat you to explain."

I now proceed to explain the nature, and to detail the rules for the formation of the **اسم منسوب** or *Relative noun*; which constitutes the ninth and last class of Persian derivative nouns.

اسم منسوب

THE **اسم منسوب**, or PERSIAN RELATIVE, is defined to be a noun formed from the primitive by adding some one or other of the **حروف نسبی** or *Relative Particles*; of which the characteristic is, that they denote no specific, but merely an *indefinite and general relation*, existing between the relative, and that object or substantive noun to which it is applied. Examples: **ایرانی** *Of, or Belonging to Eeraun*; **تورانی** *Of, or Belonging to Tooraun*; **خراسانی** *Of, or Belonging to Khorasau*; &c. A relative noun, when used in its proper sense, ought, therefore, to be applicable to every word having any conceivable relation to the primitive from which it is formed; and, accordingly, the preceding examples may, in fact, be accurately ascribed to every substantive noun, without exception, which is connected in any possible manner with the countries of *Eeraun, Tooraun, and Khorasau*.

BUT though the terminations employed in the formation of Relative Nouns denote, naturally, an indefinite and general relation existing between the primitive, and a given object or substantive noun; yet this relation often becomes specific in the progress of time; and hence the word **شب**, *Of, or Belonging to the night*, which is properly an adjective applicable to every object connected, in any possible manner, with its primitive **شب** *The night*, is now used, by the authority of prescription, to signify *a night gown*; or *that particular dress which is worn in the night*. In this manner, a great majority of all the relative nouns, that are of common occurrence in the Persian Language, have assumed the character of substantive nouns; and many of those terminations, by which they are formed, will be found to denote *a specific relation*, in every instance that can be adduced. IT

It becomes necessary, in this case, to compare together two or more relative nouns that are formed by means of the *same termination*; and if we find that a given termination does not invariably denote *the same specific relation* in every instance that can be adduced, it may then be accurately inferred that the relation is naturally *indefinite*; and that it becomes *specific*, in each example, by the arbitrary authority of prescription alone.

To explain by an example. If the particle *ا* were used to denote a *specific relation* to the primitive noun, the nature of that relation would be every where the same; and, consequently, the relation existing between *كُتِبَتْ* and *مُشْتَرٍ*, on the one hand, would be exactly the same with that which exists between *خَرِيْدٌ* and *خَرِيْدٌ*, on the other hand. But the word *خَرِيْدٌ* signifies a *purchaser*, and not *the thing purchased*; whereas the word *مُشْتَرٍ* signifies *the person slain*, and not *the slayer*; and hence it is obvious (since there is no difference in the nature of the primitives, by which we are enabled to account for the fact;) that the particle *ا* denotes, in these examples, *two specific relations directly opposed to each other*; namely, that of the *agent* to the *action* in the word *خَرِيْدٌ*, and that of the *object* to the *action* in the words *مُشْتَرٍ*. And if we add to these examples the words *كُتِبَتْ* *Speech*, which is a *Hafilé Musder*; *نَمُوْدٌ* *A specimen*; and also *اَظْهَرٌ*, which is both a *Hafilé Musder* and an *adjective noun*; it will then be still more obvious, that the particle *ا* denotes, in various examples, a considerable number of specific relations differing in their nature from each other; and hence it may be accurately inferred that the particle *ا* is one of the *حُرُوفُ نَسْبِي* or *Relative particles*; of which the characteristic is, that they denote an *indefinite and general relation*; which may yet become *specific*, in each example, by the arbitrary authority of prescription alone.

For if a given termination shall truly denote a *specific relation*, (as that of the *agent* to the *action* of a verb,) it follows that the
nature

nature of this relation will be every where the the same, and thus the word *كُتِبَ* would signify *a speaker*, not *speech*, and *مُشْتَرِكٌ* *A slayer*, not *slain*; &c. if the particle *ا* were, in reality, used to denote that specific relation to which I have now adverted, namely, that of the *agent* to the *action* of a verb. But we know, on the contrary, that the particle *ا* denotes, in various examples, a considerable number of specific relations differing in their nature from each other; and hence it may be accurately inferred, *first*, that the relation signified by the particle *ا* is naturally *indefinite*; *secondly*, that the particle *ا* is therefore applicable, with equal accuracy, to every *specific relation* that can be conceived; *thirdly*, that the nature of the specific relation, which it is intended to convey in a given example, is determined by the arbitrary authority of prescription alone; and *finally*, that if it were admissible to coin relative nouns in the present day, as *مُشْتَرِكٌ* from *مُشْتَرِكٌ* *To ask*, for example; it would then be also optional, on the part of the inventor, to employ his new coined word in the sense of the infinitive, like *كُتِبَ* *Speech*; or in the sense of the active participle, like *مُشْتَرِكٌ* *A purchaser*; or in the sense of the passive participle, like *مُشْتَرِكٌ* *Slain*; or in the sense of a simple adjective noun, like *مُشْتَرِكٌ* *Apparent*; or, in short, in *any* or *every* sense, having any conceivable relation to the Primitive *مُشْتَرِكٌ* from which it is formed.

BUT if the word *مُشْتَرِكٌ*, being thus coined, should happen to be exclusively employed in a given sense (as that of *an asker* for example) for any considerable length of time; it would then be restricted to that sense by the authority of prescription; and succeeding writers, being no longer at liberty to employ it otherwise, might be easily led into the mistake of supposing that the particle *ا* denotes a *specific relation*, namely, that of the *agent* to the *action* of the verb; if their judgment of the true import of that particle were formed from the nature of this, and other examples of the same kind. But if their obser-

vation were afterwards extended to other nouns denoting a specific relation of a different kind, such as *مشتار*, *نمودار*, *کُتَب* &c. it would then be immediately perceived, that the particle *ار* denotes no *specific*, but merely *an indefinite and general relation*; which becomes specific, in each example, by the arbitrary means already described.

HAVING endeavoured to define the true nature of Persian Relative Nouns, I am now compelled to remark, that a great majority of all the derivative nouns in the Persian language might be accurately assigned to the relative class, according to the principle which I have stated; these being formed from the primitive, by adding certain terminations, of which there is not one, perhaps, that will be found to denote the *same* specific relation in every example that can be adduced. Thus the letter *ی* *مُخَفَّف*, which is employed in the formation of the *passive participle*, as *شسته* *Slain*; *بُده*, *Seen*, &c. denotes a relation so perfectly indefinite, that the word *دم*, derived from the substantive *دَم* *Breath*; signifies at once, *A pair of bellows*; and *The asthma*; and though there may possibly be a few terminations, in which the relation is truly specific, I am nevertheless persuaded that the number of these will be found, after investigation, to be comparatively small.

I SHALL therefore detail, in the subsequent chapter, a majority of all those terminations which are of common occurrence in the Persian Language; endeavouring to ascertain, and illustrate by apt examples, the true nature and import of each termination. A few terminations, which are not included in the following list, are reserved for a future chapter of the syntax.

OF TERMINATIONS.

THE terminations of the Persian Language, like those of the English

glish and other tongues, are too numerous to be comprised in any Grammatical treatise; but the following are of most common occurrence in the Language.

الف

THE letter **ا**, being added to certain verbs in the second person singular of the imperative mode, converts these into simple adjective nouns denoting the *existence* of an attribute in a given object or substantive noun. Examples: **دَا** *Wife*; **قَوَا** *Able*; **دَوَا** *Milch*; **خَوَا** *Legible*; &c. The same letter, being added to a very few simple adjective nouns, converts these into the *حَامِل مَقْدَر*. Examples: **بَیْت** *Breadth*; **دَرَا** *Length*; **زَرَا** *Depth*; **فَرَا** *Spaciousness*; &c.

ر

THE letter **ر** is very rarely used as a Persian termination; and the word **دَسَر** *A bandsaw*, Primitive **دَسْت** *The band*, furnishes the only example of its occurrence, which I remember to have seen.

کافی

THE letter **ک** is very commonly used to denote an *indefinite* or *general relation*, which becomes *specific* in most cases, by the authority of prescription. Examples: **اَدَک** *A Lord chief justice*; Primitive **اَد** *Justice*; **سَنَک** *A species of bur or prickly grafts*; so called, because it lays hold of every thing, like its Primitive **سَک** *A dog*; **سَنَک** *A species of bread baked on a stone*; Primitive **سَنَک** *A stone*; **سَنَک** *A short jacket*; Primitive **سَنَک** *The back*; **اَزَک** *An ear trumpet*; Primitive **اَزَن** *The ear*; **بَدَک** *A led horse*; Primitive **بَد** *The band*; **کَاوَک** *Hollow*; Primitive **کَاو**, the imperative of **کَاوِیْدَن** *To dig*; **نَاوَک** *An arrow shot through a tube*; Primitive **نَاو** *A boat*; &c.

THE letter م denotes that *specific relation* which converts a cardinal into an ordinal numeral. Examples: *First*؛ دَوِّم *Second*؛ سَبِّم *Third*؛ سِتِّیْ اُم *Thirtieth*؛ یَکْصَدُ وِیْسَتْ وِیْهَارُم *One hundred and twenty fourth*؛ &c.

نون

THE letter ن is of rare occurrence in the language ; and seems to mark an *indefinite relation* ; which may yet become specific, in any given example, by the authority of prescription. Examples: *A coat of mail made of rings*؛ جُوشَن Primitive *ring*؛ لَظْجَن *Thicklipped*؛ لَظْج Primitive *The lip*؛ رِیْمَن *Filly*؛ رِیْم Primitive *Filly*؛ &c.

واو

THE letter و marks an *indefinite relation* ; commonly rendered *specific*, in each example, by the authority of prescription. Examples: *A water lily*؛ آبُو Primitive *Water*؛ آبُ *The name of various fruits*؛ حَقَقُو Primitive *Red*؛ آل *The night mare*؛ حَقَقُو Primitive *Sleep*؛ حَقَق *A Hindoo*؛ اِندُو Primitive *A species of bread commonly crumbled to pieces by the fingers before it is eaten*؛ اَنْگَشْتُو *The finger*؛ اَنْگَشْت Primitive &c.

نای محقق

The letter و is very commonly used to mark an *indefinite relation*, which may yet become *specific*, in each example, by the authority of prescription. Examples: *A milk pail*؛ دُوْش Primitive *Milk*؛ دُوْش *A seal shaped like an almond*؛ بَادَانَه Primitive *An almond*؛ بَادَام Primitive *A wimble*؛ سَبِّب Primitive *The imperative of To bore*؛ سَقِّن *A pair of bellows*؛ وِیْمَن *The*

The asthma, Primitive **م**, *The breath*, **كَمَاه**, *A hot bath*, Primitive **آب**, *Hot water*, **كَمَاه**, *Daily*, Primitive **رُزُون**, *Every day*, **رُزُون**, *A flint*, Primitive **زَن**, *the imperative of* **زَن**, *To strike fire*, &c.

بای معروف

THIS letter, being added to the end of a Persian infinitive, denotes **اِیافت** that is to say, it denotes the *fitness* of a given object or substantive noun, to undergo or suffer the sense of the infinitive. Examples: **خورَدَنِ** *Fit to be eaten*; **گفتنی** *Fit to be spoken*; **کردنی** *Fit to be done*; **دیدنی** *Fit to be seen*; &c. The same letter is very commonly, perhaps analogously, added to primitive nouns of every species; in order to denote an *indefinite relation*, which may yet become *specific*, in any given example, by the authority of prescription. Examples: **دابی** *A huntsman*; Primitive **دَام** *A net*; **کارب** *A warrior*; Primitive **کار** *Business*; or *War*; **دنبی** *A pensioner*; Primitive **دَشَم** *A fee*; **دَامِش** *A musician*; or *Singer*; Primitive **دَامِشَر** *Vocal or Instrumental music*; **دابی** *Aged*; Primitive **دَال** *A year*; **دَنبوی** *Christian*; Primitive **دَنبوی** *CHRIST*; **دَنبوی** *A follower of MOSES*; Primitive **دَنبوی** *MOSES*; **دَنبازی** *Supplanted or Beloved*; (as a mistress) Primitive **دَنباز** *Supplication*; **دَنبوز** *Of or Belonging to this day*; Primitive **دَنبوز** *To day*; **دَنبجائی** or **دَنبجائی** *Of or Belonging to this, or to every place*; Primitive **دَنبجائی** or **دَنبجائی** *This place*; or *Every place*; &c.* (N. B. For the permutations peculiar to this species of relative nouns, see the *Arabic relative* in **دَنبوی**.)

* It should be observed that the letter **ی**, being added to a substantive noun, generally converts it into an adjective or an epithet; as **روم** رومی, **هند** هندی, **روم** رومی, **روم** رومی.

THE particle *ا* denotes an *indefinite relation* ; which becomes *specific*, in each example, by the authority of prescription. Examples :

دَوای ; &c. And the same letter, being added to an adjective noun or an epithet, generally converts it into a substantive noun ; as زیرک *Quick* ; زیرکی *Quickness* ; دوست *A friend* ; دوستی *Friendship* ; دانا *Wise* ; دانائی *Wisdom* ; &c. It may be doubted, however, whether there are not some exceptions to this rule : such as پادشاهی ; سلامتی ; and other examples of the same nature. For دوستی قدیمی signifies the royal crown or the crown of royalty ; دوستی قدیمی signifies ancient friendship ; and غضب جهاری or غضب جهاری signifies the divine wrath or the wrath of the Divinity ; &c. And as there is not, on the one hand, any difference, in point of sense, between the royal crown and the crown of royalty ; the divine wrath and the wrath of the Divinity ; &c so, on the other hand, there is nothing in the structure of the Persian combinations, by which we are enabled to determine whether the words پادشاهی , جهاری , and جهاری , (as they occur in these examples) are truly substantive, or truly adjective nouns. For in either case they would be connected with the words كره and غضب by means of the vowel كره ; which is termed كره اضافی when subjoined to the first of two substantive nouns, one of which governs the other in the genitive case ; and كره توصیفی when subjoined to a substantive followed by an adjective noun. In order to determine whether the words پادشاهی , جهاری , and جهاری , are here truly substantive or truly adjective nouns, it would seem, therefore, to be necessary, in the first place, to ascertain whether the vowel كره , by which they are connected with كره and غضب , be the كره اضافی or the كره توصیفی ; and this, I conceive, cannot be determined ; because the sense on either supposition would be exactly the same, though the construction of the sentence would be certainly altered. I believe, however, that پادشاهی should be assigned, in this, (as it must be in many other examples,) to the class of substantive nouns ; that قدیمی is generally an adjective noun ; and that جهاری and جهاری may be accurately assigned to either class. For if جهار Omnipotent, and جهار Wrathful, be considered in their true character as adjective nouns, then the words جهاری and جهاری

مر دوار *Dead*; رشتار *Free*; فریقنار *A deceiver*; گرفتار *A prisoner*; پذیرفتار *An acceptor*; سار *Aged*; شستار *Slain*; گشتار *Apparent*; وادار *Just*; (an attribute of the Deity) *Speech*; &c. The word ولیر *Bold*, may possibly belong to this class of nouns; the letter الف being often changed into ی in the Persian Language: as *حساب*; *رکیتب*; *کتاب*; &c.

اک

THE particle *اک* is of rare occurrence in the language; and is commonly added to substantives, for the purpose of converting these into adjective nouns. Examples: *فیل* *Fil by*; Primitive *فیل* *Filth*; *فناک* *Stupidly silent*; Primitive *نقش* *An image*; *مترجم* *A translator*; Primitive *مترجمه* *Translation*; *کاواک* *Hollow*; Primitive *کا*, the imperative of *کاویدن* *To dig*; *شوزاک* *The name of a disease*; Primitive *شوز*, the imperative of *شوقتن* *To burn*; &c.

ان

THE particle *ان* denotes an *indefinite relation*; which becomes specific, in each example, by the authority of prescription. Examples: *آبدستانان* *A Wash-hand basin*; Primitive *آبدست* *Water for the hands*; *عسرنان* *Angry*; Primitive *عسرم* *Anger*; *کوتان* *A camel's*

قهار will be substantives, regularly formed from these, to signify *Omnipotence*, on the one hand; or *Wrathfulness*, on the other. And if they be considered as attributes of the DEITY, which have assumed the character of practical substantive nouns or *proper names* applicable to HIM, then the letter ی, being added to both, will naturally convert these practical substantives into adjective nouns. The word *قهاریم* is commonly used in the sense of an adjective; but it certainly might possess that of a substantive noun. The word *سلامت* is undoubtedly *حاصل مقدر* corresponding, in point of sense, with the infinitive *سلامت*.

hump;

hump ; Primitive *کوه* *A hill* , *آب پاشان* or *آب ریزان* *The name of a Persian festival, in which each man sprinkles rose water on his neighbours* ; Primitive *آب پاشیدن* or *آب ریختن* *To sprinkle water* ; *مرد گیران* *The name of another festival, during which the women are permitted to rule the men, and treat them as they please* ; Primitive *مرد گرفتن* *Seizing men* ; *گرمابان* *A hot bath* ; Primitive *گرماب* *Hot water* ; *جانان* *A beloved object* ; Primitive *جان* *The soul* ; *ایران* and *توران* *The respective names of those parts of Persia, which were given by* *فریدون* *to his sons* *ایرج* and *تور* ; *ایران* and *توران* *The respective names of those parts of Persia, which were given by* *فریدون* *to his sons* *ایرج* and *تور* ; *ایران* (now *ایستهبان*) *That part of Persia, in which the troops were generally quartered* ; *پیشان* *The utmost extremity in the front* ; *پایان* *The utmost extremity in the rear* ; &c.

انہ

THE particle *انہ* denotes an *indefinite relation* ; which is rendered *specific*, in many examples, by the authority of prescription. Examples : *زاربانہ* *Whatever occasions weeping and lamentation* ; Primitive *زاربی* *Groaning* ; *شبانہ* *Nightly* ; Primitive *شب* *The night* ; *شاگردانہ* *The fee given by a scholar to his teacher* ; Primitive *شاگرد* *A scholar* ; *پریہبرانہ* *A species of food given to the sick* ; Primitive *پریہبر* *Abstinence* ; *کاسانہ* *A species of bird, supposed to resemble the bog in its manners* ; Primitive *کاس* *A bog* ; *بیگانہ* *Any thing given to bind a bargain* ; Primitive *بیع* *Purchase or Sale*. And so also *دووانہ* , *جاریلانہ* , *حافلانہ* &c.

ہ

THE particle *ہ* is of rare occurrence in the language, and is commonly used to denote an *indefinite relation*, which becomes *specific*, in each example, by the authority of prescription. Examples : *سپاہ* *The commander of an army* ; Primitive *سپاہ* *An army* ;

army; **موبد** *A wise man*; Primitive **مؤ** *Knowledge*; **هسبريد** *The person who has charge of the sacred fire*; Primitive **هسبر** *Fire*; **کوتيد** *A religious hermit who lives in the mountains*; Primitive **کوه** *A bill*; &c.



THE particle **ف** is of common occurrence in the language; and will be generally found to convert the name of an *event* into a *simple adjective* or an *active participle*; used to denote the *existence* or the *occurrence* of that event, in a given object or substantive noun. The same particle, being added to the name of a *substance*, commonly denotes that relation which exists between a dealer, and the article in which he trades. Examples: **مؤف** *Accustomed*; **دانسفر** *Wife*; **رامسفر** *A musician*; **توانسفر** *Rich*; **دانسفر** *Just*; **سفر** *Tyrannical*; **کانسفر** *A dealer in paper*; **گونسفر** *A dealer in jewels*; **آانسفر** *A dealer in iron*; **کفسفر** *A dealer in shoes*; &c.



THE termination **کار** is of common occurrence in the language; and is generally used to convert the primitive into an *active participle*, or an *adjective noun*. Examples: **کامکار** *Fortunate*; **رسمکار** *Free*; **بازکار** *Concordant*; **برسبرکار** *Abstinent*; **مددکار** *An assistant*; **خدمتکار** *A servant*; **آموزگار** *A teacher*; **کردگار** *The Deity*; &c. To these examples may be added the words **یادگار** *A memorial*; **روزگار** *Time*; and some others, which have now assumed the character of substantive nouns.

کانه جان

THESE terminations are most commonly added to the nouns of Number; in order to denote a certain *specific relation*, existing between them, and a given object or substantive noun. Examples: **یکان** or **یکانه** *One*; or **سنگان** or **دوگانه** *Double*; **سنگان**

or سه گانه Triple; &c. They are also added, occasionally, to other nouns; as نېسرگان The festival of the Abrehan held in the month of Teer; گردگان A walnut; or Any thing round; دوستگان Beloved; or A mistress; (and hence دوستخانه The wine drank to the health of one's mistress); خدایگان A lord; دهگان (now دهقان) A village; رایگان Gratuitous; Primitive راه The road; or Any thing found on the road; شایگان A gratuitous service exacted by the king; and also Worthy of a king; Primitive شاه A king; &c.

مند

THE termination مند is of common occurrence in the Language; and generally (or perhaps invariably) denotes the *existence* or the *occurrence* of the primitive, in a given object or substantive noun. Examples: سودمند Profitable; آرمند Coverous; ارزشمند Valuable; اسرمند Skilful; دانشمند Wife; دردمند Painful; یارمند An assistant; &c. If the primitive consist of two letters, the letter واو often precedes this termination: as برومند Bearing fruit; رومند Robust; or Strong; &c. And, sometimes, the same letter is introduced when the primitive consists of more than two letters: as خردومند Wife; دانشومند Wife; for دوستمند Wife; &c.

آگین

OF these terminations, the one is a contraction of the other; and I believe them both to be corrupted imperatives of the verb آگندن To fill. Thus آگین occurs for آگن, the true imperative of that verb, in the following lines:

دوآنت را ز مقلع و عسبر آگین جهان را کن ز تحق عسبر آگین

"FILL your ink glass with musk and amber; fill the world with your admirable writings."

BORN

BOTH denote the existence of the primitive in a given object or substantive noun. Examples: *مَشَقِيمٌ* Miserable; *غَضَبٌ* Angry; *مُتَكَبِّرٌ* Miserable; *مُسْتَحْشَرٌ* Ashamed; *دُرْدَغِيْنٌ* Painful; *مُتَبَرِّكٌ* Full of amber; &c.

نَدَ

THIS particle, being added to the imperative of any verb, forms the active participle: as *رَوَّيْنَدُ* و *خَوَّابَنْدُ* &c. It denotes, in most other cases, (though not in every case) the existence of the primitive in a given object or substantive noun. Examples: *مُسْتَحْشَرٌ* Ashamed; *غَمَمَنْدُ* Grieved; *غَرَمَنْدُ* Angry; *بَرَّغَمَنْدُ* for *بَرَّاعَمَنْدُ* The standish of a lamp; &c. The letter *نَ* at the end of this termination, is sometimes omitted: as *زَنْدُ* Angry; Primitive *دَرْ* Anger; *بَرَنْدُ* or *بَرَنْدُ* A bird; *جَرَنْدُ* or *جَرَنْدُ* A grazer; &c.

نَاك

THE particle *نَاك*, being added to a substantive noun, generally converts it into an adjective, denoting the existence of the primitive in every noun to which it is applied. Examples: *مُتَمَنَّكٌ* Sorrowful; *بَرَّهَيْتَرَنَّاكٌ* Abstaining from sin; *مُتَمَنَّكٌ* Sorrowful; *اَنْدَرَنَّاكٌ* Anxious; *دُرْدَنَّاكٌ* Full of pain or grief; *كُرْدَنَّاكٌ* Full of dust; &c.

وَانِ وَنَ

THESE particles seem to denote an indefinite relation; which becomes specific, in each example, by the authority of prescription. Examples: *مُتَوَانٌ* or *مُتَوَانٌ* The ridges thrown up in a field to facilitate the passage of the husbandman; Primitive *جُلٌّ* A bridge; *اَسْبَوْنٌ* Afflicted; but literally Giddy; or Turning round; Primitive *اَسِيَا* A millstone; *سَتَرَوْنٌ* for *اَسْتَرَوْنٌ* A barren woman; Primitive

Primitive *أَسْرَ* A mule; *بَالَاوَن* or *بَالَاوَان* A skimmer; or A strainer; Primitive *بَاوُ*, the imperative of *بَالُوْدَن* To strain; &c. The letter *و* of the termination *وَن* is sometimes rendered quiescent; in which case, the vowel *ضمة* must be given to the preceding letter. Examples: *كَرْدُوَن* The heavens; and also A wheel; Primitive *كَرُو* Round; *سَرُوَن* The horns of any animal; Primitive *سَر* The head; &c.

و

THIS particle, being added to a substantive noun, converts it into an adjective, which generally, but not invariably, denotes the *existence* or the *occurrence* of the primitive in a given object or substantive noun. Examples: *بَرُوَر* Fruitful; *وَإِنْشَوَر* Wife; *سَاوَر* Suitable; *بَشَنَاوَر* A swimmer; *نَابَجَوَر* A prince; *بَهَنَاوَر* Broad; *نَارَوَر* A woman having round swelling breasts of the form of a pomgranate; *وَادَوَر* for *وَادُوَر* A ruler; or A just man; *اِسْتَرُوَر* Skilful; *بَرْجَوَر* Having a share or a portion; Primitive *بَرْخ* A share; &c. The letter *واو* of this termination becomes quiescent after many primitive nouns; in which case, the last letter of the primitive must receive the vowel *ضمة*. Examples: *اَزُوَر* Covetous; *مَرْجُوَر* Sorrowful; *كَجُوَر* A rich man; or A treasury; *مَرْدُوَر* A hired servant; *دَشُوَر* A minister of state; or A powerful man; Primitive *دَسْت* The hand; or Power; &c.

و

THIS termination forms the last component part of many proper names; and seems to denote a *general relation*; which becomes *specific*, in each example, by the authority of prescription. Examples: *رَا اَهْوِيَه* The name of a person said to have been born on the public road; *بَشِيرُوِيَه* The name of the son of KHOSRO PURVEZ; so called, because he was bold as a lion; *مُسْكُوِيَه* The name of a person celebrated for the excellence of his disposition which is compared to Musk; &c.

و

واره وار

THESE terminations seem to denote an *indefinite relation*, which becomes *specific*, in each example, by the authority of prescription. Examples: *دستوار* A walking stick; *راهوار* A swift going horse; *سازوار* Suitable; *شاهوار* Worthy of a king; *سوگوار* Sorrowful; *خروار* As much as an ass will carry; *فخوار* Basiful; or Stupidly silent; Primitive *نق* An image; *نشتوار* A load; Primitive *نشت* The back; *چراغوار* The standish of a lamp; Primitive *چراغ* A lamp; *ماهوار* A monthly allowance; Primitive *ماه* A month; *گریوار* A necklace; Primitive *گری* The neck; *کوشوار* Ear-rings; Primitive *کوش* The ear; *راهوار* A rarity or present brought from a foreign country, to be given to one's friends; Primitive *راه* The road; &c.

بن

THIS termination is of common occurrence in the language; and usually denotes an *indefinite relation*, which may yet become *specific*, in a given example, by the authority of prescription. Examples: *زبرین* Golden; *سببین* Of silver; *چوبین* Of wood; *آهین* Of iron; *نمکین* Of salt; *ریشین* A musician; *زبرین* Of or belonging to the word *زبر* Above; *زبرین* Of or belonging to the word *زبر* Below; *زمردین* Green; Primitive *زمرد* An emerald; *بشبین* or *بشبین* Red; Primitive *بش* or *بش* Coral; *پائین* The lower part of any thing; Primitive *پای* The foot; &c. The letter *پ* of this termination is sometimes omitted. Examples: *شبین* Snotty in the nose; Primitive *ش* Snot; *رتبین* Envious; Primitive *رتش* Envy; &c.

بنه

THIS is probably the preceding termination followed by the letter *ن* *مُحَنَف* or if it be not, the sense of both is nevertheless the same. Examples: *دیرینه* Ancient; Primitive *دیر* Old; *پایینه* Ancient;

Ancient ; Primitive *پار* *Past* ; *نَشِیمِیْنَه* *Of wool* ; *چَرَبِیْنَه* *Of leather* ;
Nocturnal ; *خَاگِیْنَه* *The yolk of a roasted egg* ; Primitive *خَاگ*
An egg ; &c.

CONCLUSION.

To the preceding terminations, a good many others might easily be added, but they are of rare occurrence in the Persian Language. Examples : *خَانَه* *A house* ; *خَانَوَانَه* *The house or family of a man* ; *دَب* *The tail* ; *بَیْنَاء* *Behind* ; *زَن* *A woman* ; *زَن بَارَه* *Fond of the ladies* ; *آب* *Water, Splendor, &c.* *آبَو* *Possessing splendor* ; that is to say, *flourishing populous, or well cultivated* ; when applied to a country ; and *replenished, or well filled* ; when applied to a treasury, &c.

FORMATION OF THE PLURAL NUMBER.

THE plural number is formed, in the Persian Language, by adding to the singular the terminations *ان* or *ا*. Examples : *مَرْد* or *مَرْدَم* *A man* ; *مَرْدَان* or *مَرْدَمَان* *Men* ; *اَسَب* *A horse* ; *اَسَبَان* or *اَسَبَهَا* *Horses* ; *بَاغ* *A garden* ; *بَاغَهَا* *Gardens* ; &c. But if the singular number end in *های محقق*, the letter *ا* must be changed into *گان*. Examples : *فَرِشْتَه* *An angel* ; Plural *فَرِشْتَه گان* *A slave* ; Plural *بَیْنَدِه* *A spectator* ; Plural *بَیْنَدِه گان* &c. Or it must be omitted, if the plural be formed in *ا*. Examples : *جَامَه* *A garment* ; Plural *جَاهَا* *A pen* ; Plural *خَاهَا* ; &c. And if the singular end in *Alif quiescent*, the plural is formed by adding *یان*. Examples : *وَا* *Wife* ; Plural *وَا یَان* *Seing, or Having fight* ; Plural *تَوَا* *Able* ; Plural *تَوَا یَان* &c. So, also, the plural is sometimes (but very rarely) formed by adding *یان*, even though the singular does not end in *الف* quiescent : as *عَالَم* *The world* ; Plural *عَالَمِ یَان* *The world* ; Plural *نَاه* *A month* ; Plural *نَاهِ یَان* *A year* ; Plural *سَاهِ یَان* &c.

EXAMPLE.

EXAMPLE.

مُحَمَّدُ بْنُ سَعْدٍ قَالَ قَالَ أَبُو سَعْدٍ رَأَى رَجُلًا يَتَمَتَّعُ بِمَنْعَةٍ مِنْ مَنَاقِبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا تَفْعَلُ قَالَ لَا أَتَمَتَّعُ بِهَا إِلَّا أَنْ يَتَمَتَّعَ بِهَا آخَرُ فَقَالَ مَا تَفْعَلُ قَالَ لَا أَتَمَتَّعُ بِهَا إِلَّا أَنْ يَتَمَتَّعَ بِهَا آخَرُ فَقَالَ مَا تَفْعَلُ قَالَ لَا أَتَمَتَّعُ بِهَا إِلَّا أَنْ يَتَمَتَّعَ بِهَا آخَرُ

نظامی

**"Live through life in such a manner as may be profitable to
yourself without injury to others."**

It is to be observed, however, that the words **جہانینان** and **مالمینان** have, most commonly, the sense of relative nouns; in which case, they are plurals regularly formed from **مالمی** or **جہانی**. *Of or belonging to the world.*

THE following are the rules for the application of each form of the plural number.

RULE FIRST.

THE plural number of substantive nouns, denoting the name of a rational being, and of adjectives and compound epithets denoting an attribute belonging to rational beings, is almost invariably formed in ان. Examples: طَیِّبٌ *A physician*; Plural طَیِّبَان *Physicians*; نَازِیَّةٌ *Delicate*; Plural نَازِیَّاتٌ *Delicate*; اَعْمٰیةٌ *Ignorant*; Plural اَعْمٰیةٌ *Ignorant*; مُتَعَمِّدٌ *A companion*; Plural مُتَعَمِّدُونَ *Companions*; رُفُوٌّ *Having arched eyebrows*; Plural رُفُوٌّ *Having arched eyebrows*; کُوِّشٌ *Labored*; Plural کُوِّشٌ *Labored*; بَرَّاءٌ *Naked*; Plural بَرَّاءٌ *Naked*; &c. But it may be also formed occasionally, though very rarely, in ۛ. Examples: رَجُلٌ *Man*; رَجُلٌ *Men*; مَلَكٌ *An angel*; مَلَكٌ *Angels*; &c.

RULE SECOND.

If the singular number be the name of a living creature not rational, or if it be an attribute peculiar to beings not rational, the plural

plural number may be often formed in ان or ت; but the plural in ان is most commonly used. Examples: *اسب* *A horse*; Plural *اسبان* or *اسبها* *A bird*; Plural *پرندگان* or *پرندگانش* *An ass*; Plural *خران* or *خرها* *A fleet horse*; Plural *بادبانان* *The young of any animal*; Plural *بچهها* *An insect*; Plural *کرمها* &c.

RULE THIRD.

If the singular number be the name of an inanimate object, the plural number will be commonly formed in ت; but sometimes, though rarely, in ان also. Examples: *درخت* *A tree*; Plural *درختها* or *درختان* *The band*; Plural *دشمنها* or *دشمنان* *The lip*; Plural *لبها* or *لبان* *The finger*; Plural *انگشتها* or *انگشتان* *The eye*; Plural *چشمها* or *چشمها* *The day*; Plural *روزها* or *روزان* *The night*; Plural *شبها* or *شبها* *A letter*; Plural *نامهها* or *نامهها* *A pen*; Plural *قلمها* or *قلمها* *A cup*; Plural *جامها* or *جامها* &c. Some Persian words, ending in *جات* as *مخفف* *A letter*; Plural *نوشتهها* or *نوشتهها* *A writing*; Plural *نوشتهها* or *نوشتهها* &c. This however I conceive to be a vulgar corruption of the Arabic plural in *ات*, and I believe the use of it cannot be justified by the authority of any eminent writer.

RULE FOURTH.

THE adjection of the plural number converts every adjective, whether simple or compounded, into a practical substantive noun, because no adjective admits of the plural number, when used in its proper attributive sense. Examples: *نیکان* or *مردمان نیک* *The good*; *بدان* or *مردمان بد* *The bad*; *نیک قویان* *The good tempered*; *بد قویان* *The bad tempered*; *برق رویان* *The fairy faced*; (damsels) *بامسمن قویان* (Damsels) *Fragrant as jessamine*; &c.

CONCLUSION.

I HAVE now detailed all those rules of Persian inflexion, which can be considered as essentially necessary to the progress of the learner. The pronouns of the Persian Language, whether personal, relative, or reciprocal, are invariably primitive; as *اَیْن* I; *اَیْن* We; *تُو* Thou; *شَیْءَا* You; *اُو* He, She, or It; *اِنْشَان* They; &c. and the rules by which their application is guided and restricted will be fully detailed in a future chapter of the syntax, of which I now proceed to treat.

END OF INFLEXION,

AND OF

VOLUME THE FIRST.



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At the Hon'ble Company's Press.—1810.

Notes on Pronunciation: - پ پ sounds exactly as the
Eng. b, p, t. - تو، بار = bar, peer, too. -

ت The Arabs & Pers. like Eng. th: The Pers. do not distinguish
it from their own th or s; as in ابو Abu, Leis, a
prop. name. A non-essential letter in the Pers., it is a mark
to the grammarian of the Arabic origin of a word.

These letters likewise disting. Arab. words: ع ح ط ص ز

The Eng. word gem would be written in Pers. جم, jur جار.

چ is our ch in cherry, chuck

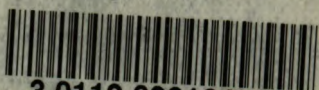
• or • Pers. is a slight aspiration, & is often redundant, as in
گل behâr, the spring. pron. beâr; The h of the French in honneur
homme. At the end of a word it frequently sounds like a nasal,
as ak, ke, which has the sound & pron. of the Ital. che
Sir. W. Jones.

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